

THE
VOYAGE
Of the Wandring
KNIGHT.

Shewing the whole course
of *Mans life*, how apt bee
is to follow Vanitie, and how
hard it is for him to attaine
TO VERTUE.

Devised by *Iohn Cartheny*, a French
man: and translated out of French
into English, by *W. G. of Somb-*
hampton, Merchant.

A Worke worthy the reading:
and Dedicated to the Right
Worshipfull Sir *Francis*
Drake, Knight.

LONDON,
Printed by *William Stansby.*

THE
VOYAGE
Of the Washington
KNIGHT

showing the whole course
of the voyage from the
is to follow the coast and the
land to be seen to arrive
at Valparaiso

Edited by John Campbell & Francis
Mann; and translated into French
by J. B. de la Roche.
London: Printed by W. B. Nichols.

A French version by the same
and dedicated to the
Commodore de la Roche.

London:
Printed by W. B. Nichols.



**To the Right VVorshipfull Sir Fran-
cis Drake Knight: happie successe
in all his attempts, and due
reward for the same.**

THe common course of mans life (most venturous
and no lesse Worschipfull Knight) and their dai-
ly dealings, doo manifestly declare how variable
they be, how wandering, how wauering, how
vncertaine and incident, if Fortune, or rather
God (to speake Christian-like) by Blessing them as abundantly,
so extraordinarily, & raising them *inquam & potius* to two,
aduaunce them to promotion. And no maruell though this bee
incident to the manners of men, seeing that Nature her selfe in
this point offendeth. For what is hee vnlesse hee bee mortified,
that is not naturally of an aspiring minde? Imitating herein the
propertie of the Iube, which neuer ceaseth climbing by degrees,
Donec ipsam summum attigerit, till it be come to the ve-
ry top. This fault being generall, and hatefull in the iudge-
ment, specially of the wise, might seeme so much the more to-
lerable, if that men placed in preheminentcy, and sitting like
Hills ouerlooking the Vallies below, with their high sitting
and stately authority had agreeable hearts. But some notwithstanding
their state be singular, and indeed such as that they
may sit downe, take their ease, and say, *Hic terminus esto*, doe
carrie so base a mind, as that if I should compare them to *A-*
sops Cocke, preferring a Barly Corne before a precious Pearle,
I should not doe amisse. There is none but by diligent observa-
tion may see this to be an vndoubted truth.

In the taxing of which English and Outlandish fault, (for
it is as common as the World is wide) I should shew my selfe

The Epistle Dediatorie.

no cunning Archer, to over-shoot the mark of your deserved commendation. For although you haue had Fortitude holding the Balon whilst you washed your hands, and cast the best chance of the Dice: yet for all that, such is your contentment, you hoist not up the lofty stile of selfe loue, to swell with the winde of vaine glorie, as vaunting of any exploit which you haue atchiued, *Per tot Cyclopias saxa per mundi scopulos, Scyllam, vastaque Charibdem*: But as you went out, so are you come home, familiar with your friends, countesse to your acquaintance, remembering all, forgetting none, still of one mind, will, and affection, the prosperous euent of your dangerous Voyage not withstanding.

Some one hauing passed a Sea of six dayes sayling, or lesse, (if lesse might be supposed) is so farre in loue with himselfe, and so discreetly doth ouer his owne doings, at his returne, that he maketh his trauaile ordinary table-talk, aggravating the matter so monstrously, as if he had endured the very labours of old *Hercules*. Another, *Et terris saciatum & alto*, hauing scene the mightie workes of the Lord, and his wonders in the Deepe, and as it were measured with a paire of Compasses, (be it spoken without offence) the Globe of the whole world, *post multa discrimina rerum*, arriving to his native soile, maruellously blessed from aboue, yet discovereth not the multitude of dangerous, or rather deaths, wherewith he hath encountered. Which of these iudge you, deserueth the Trumpets plau-sible sound?

I cannot therefore sufficiently wonder at the equalitie of your Worshipps minde, which notwithstanding so many tempests of perturbations, and sharpe surges of inward motions, continueth calme. And it doth mee not a little good, first, to see you so fortunate, and secondly, though that were enough to make you insolent and disdainfull, the credit which you haue gotten, deseruing (no doubt) even with the very best, that yet you contemne not the company, the acquaintance, the familiaritie and conference, euen of such as by many degrees are your inferiour.

This among other considerations of your courteous disposition

The Epistle Dedicatorie.

tion and friendly nature (being a mirror in a Gentleman in this our proud and arrogant age) like a right Load-stone, drew me, an iron lump, having in my hands a notable worke, intitled, *The Voyage of the wandering Knight*, to overrunne the same, according to my superficial skill, and slender knowledge, to polish and burnish it, to rectifie and make it perfect, in some such limbes, whereon it seemed to halt, that it might with so much the more grace *Præcipere in publicum, & in hominum manus inuolare*, for their large delight, and indeede to procure the printing and publishing thereof, that well-disposed people might thereby reape some benefit.

Which worke so perfected and brought into a reasonable good forme, as my little learning and lesse leisure gave mee leaue, I am bold vpon the request of the Translator, being absent, to make Dedicatory vnto your Worship, and haue added this Epistle of mine owne, as a testimony of the vnfeined affection & hearty good-will which I beare you (without presumption be it spoken) not doubting how it shall bee receiued, seeing the former presentation thereof was so well liked. Beseeching God to blesse you, and the good Lady your Wife, and all yours, one with another, to prosper your proceedings, to further all your affaires: and that as hitherto you haue had *Virtue* your fore-runner, and *Fortune* your follower, so you may haue them still, euen to your liues end: *Vt magis atque magis gloria crescat*: and that after you haue sayled euen to the very Straits of death, which no mortall man can avoid, you may arriue in the Port of peace, I meane

Heaven, the appointed Haven

for all true Christian

Navigators,

Your Worships most humble to command,

N. R.



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THE VOYAGE OF THE WANDRING K N I G H T.

The first part.

C H A P. I

The wandering Knight declareth his intent and foolish enterprise, supposing in this World to find true felicitie.

Many Historiographers, both Poets and Orators, as well prophane as diuine, haue by writing notified diuers persons with their Voyages and aduentures. First, Iustin and Diodore of Sicillie, haue made mention of the Agonaures Voyage by Sea: that is to say, of Iason and his Allies, Castor, Pollux, Hercules and other Peeres, to the Ile of Cholcos, to winne the Golden fleece, which a great Dragon kept. Also Homer, a Greeke Poet, writ in verse, the wandring and Sea Voyage of Vlysses and his companions, at their returne from the Troyan Warres. After him Virgil a most eloquent Latine Poet, set downe in verse the voyage of Eneas into Italy, with his fortunes, after the subuersion of Troy.

Now if we come to the sacred Histories, we shall find first how Moles wrote of the Children of Israell, their going out of Egypt into the land of Promise, and of the two and fortie Nations that they made in the Desarts, for the space of

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forty yeares. And how the foure Euangelists likewise most faithfully haue written of the holy perigrination of the blessed Sonne of God our Lord and saviour Iesus Christ, who tooke vpon him our fraile & humane nature. The selfe same Saviour hath set downe the parable of the voluptuous voyage of the prodigall Child, and his returne. S. Luke very notably and sincerely hath deliuered in writing, the painefull and holy peregrination of that great vessell of election S. Paul, together with the great tranell hee tooke to preach the Gospel, and the faith of Iesus Christ, to all the Gentiles.

And now (by Gods grace) I meane to declare mine owne voyage & aduentures, much like to that of the prodigall Child who left his fathers house, and ranged into strange Countries, wasting all his goods liuing licentiously: but after hee knew his lewdnesse, he returned backe to his father, of whom he was very louingly receiued: So I by great folly counselled, in absenting my selfe farre away (not onely in body, but also in mind) from God my Father and Creator, haue wasted and consumed all the goods, which the same my God and Father had bountifullly bestowed vpon mee, in following vaine pleasures of this life. But in the end, I being inspired with diuine grace, acknowledged mine offences, and leauing the darke Region of sinne and vanitie, through the aide and conduction of diuine grace, am returned to mine eternall Father: humbly requiring pardon and mercy, who of his unspeakable mercy, hath louingly receiued mee. But how all this hath bene done, I will declare vnto you, praying you patiently to giue mee the hearing, and attentiuely consider my talke, and well to note the whole, from the beginning to the end.

When I had passed in all folly and lechriuousnesse three weekes of the yeares of mine age: that is to say, my Infancie, Child-age and youth, which make together one and twentie yeares, I entred into the age of a young man, which is the fourth weeke of my age, which is betwene tene and twenty and foure and twenty yeeres. At tene and twen-

ty I was minded to make a Voyage, by my foolish industrie, to seeke where in this World I might find true felicitie and happinesse, which seemed to my sottish sence an easie matter, being young, strong, wild, hardy and couragiously disposed. He thought in my minde to live in the World, without felicitie, was a life worse then death. But alas, being plunged in deepe darkenesse of ignorance, I considered not that true felicity was the gift of God from above, and cannot be attained without his helpe,

Being robbed of reason, I thought it might come easily of my selfe without the helpe of others: so that then I sought true felicitie, where that is not, was not, nor ever shall be: as in riches, worldly pleasure, strength, honour, and delights of the flesh. But I was in so thinking as very a foole as he, who hopeth with Angling lines to catch fishes in the aire, or with Bouds to hunt the Hare in the Ocean Sea.

Where it not, thinks you, a great folly so to thinke? Even the like is it to thinke that true felicitie is to be found here in this wretched World. And for so much as in perfect felicity is comprehended al goodnesse, and that the World (as saith St. Iohn) is addicted and given to all euill, and subiect to hunger, thirst, heat, cold, diseases, calamities, pride, ambition, concoulesse, and voluptuousnesse, it is evident that those which here be living, supposing here to find true felicity are worse then fowles, and void of right reason.

True felicity is not without goodnesse and vertue, which cometh from God above. If it be so, why then is it not a most wicked and presumptuous opinion, to thinke that by a mans owne industrie he is able to possesse and enjoy the faire lot of true felicity? Therefore every one that thinketh in this World he may come to perfect felicity and true blessednesse, shall finde in fine, as I found, for felicity, banity, for good, euill.

The wandring Knight declareth vnto Dame Folly his Gouernesse, what is his intent.

Intending to take my iourney, I considered that it was necessary to vse counsell therein, knowing that whatsoeuer is done without aduice, cannot haue good successe: as contrariwise a matter discreetly attempted, is luckily ended. Then dwelt with mee a Damosell which ruled my house, whose proper name was Folly, the onely enemy to wisdom: For euery thing that hateth the one, loveth the other. There is as much difference betweene them, as betweene white and blacke, hot and cold, moist and dry, light and darkenesse, God and the Deuill: all which be contraries and cannot be in one body together.

Wisdom governes the good: Folly the euill. Wisdom maketh the euill good, when they yeld themselves to be her subiects: Folly maketh the good euill, when they place themselves vnder her protection. Wisdom draweth men from Hell and bringeth them to Heauen: Folly fetcheth Angels from Heauen to dwell in Hell.

I doe not fearme that wisdom, to know the seauen liberall Sciences, the qualitties of the Starres and Planets, but I count him wise that hath the true knowledge of God. For as saith Saint Cyrill, Wisdom is that true vnderstanding, by the which the soueraigne good, namely God, is scene, knowne, and loued, with a chaste loue and pure affection. Folly is very Ignorance, and false worshipping of God. Wisdom maketh Fooles wise, and Folly maketh wise men Fooles. Tell me I pray you, can there be a greater wisdom then to serue God with a pure faith, and to obserue and keepe his holy Law obediently: And contrariwise, can there bee greater Folly then to commit sinne, and to disobey God by transgressing his Commandements: It is not possible. For whosoever committeth sinne, hurteth himselfe, and runnes head-

head-long to Hell, which is a point of very great folly. There fore all those that faithfully serue God, and keepe his holy Commandements, are wise, and gouerned by Wisdome: and all those that transgresse the Commandements of God are Fooles, and fostered to folly, as slaues or vassals. When I wandred into wanton wayes, I wrought my will, esteeming my selfe wise, but I proued a flat Foole. Thus fostered by Folly, to whom I vnfolded my intent, which was to take vpon me a Voyage to finde felicity and blessednesse. I requested her counsell, who without regard whether it were profitable for me or no, did not onely like the matter, but also forced mee forwards, and with flattering phrase commended my enterprize. And to encourage me therein, shee began to exalt my deuice, to commend my industrie and wit, to praise my strength, to aduance my vertue, to blaze my knowledge, to decipher my beauty, and to extoll all my qualities: saying, that I was a second Salomon, to haue in my head such notable cogitations. Whereupon she promised to be my guide, and vowed, not to goe from me in all my Voyage, affirming that she had sundry seasons made the like iourney, and that I might assure my selfe shortly to see the Palace of true Felicitie.

By soone (quoth she) I would not haue thee thinke, that any euill or guile can haue place in my heart. Thus comforted, or rather emboldened, I thought my selfe most happy to haue such a Gouerneesse, so wise, so graue, and so expert, for very ioy whereof my heart tickled within mee, But alas, wretch that I was, my desire was alwayes after contrarie things: so I rejected inhauspner tenned to my health, in so much that to mee solter seemed sweet, black seemed white, euill seemed good. Folly seemed Wisdome, Night seemed darkenesse: And folly so fore bewitched me, that I neglected to doe the good I should haue done, and I was too willing to play the part I should not haue played, It is true that the wise man spake (saying) There is health, where many doe giue counsell, and he that taketh good aduice and counsell before, shall not repent him after.

But

The first Part of the Voyage

But it is forbidden to take counsaile of Fooles. For that they loue but what they like. There is an olde Proverbe, Such as my counsellor is, such needs must be my counsell, It were against all reason, that a foole should giue good counsell: For this is euen as if Kiners should runne against the Hill. Nothing can be compared to good counsell, neither can any thing bee worse then euill counsell: by the which the World is troubled, Realmes molested, Princes defaced, Kings killed, Empires altered, Townes taken, Cities sacked, Lawes abolished, Justice generally corrupted, diuine Mysteries prophaned, mingled with mischief, and confounded: the true knowledge of God is forgotten, all reuerence to Superiours neglected: Shamefastnesse, Sobriety, Faith, Hope, Charity, and all other vertues defaced: all manner of warres both foraine and ciuill attempted: Griefe, Plague, Cruell monster! Now to our purpose.

CHAP. III

Folly and Euill will provided the Knight Apparell, Armour, and Horses.



As much as men oftentimes doe alter their intents, Folly was busie and earnest to force me forward, in the prosecuting my purpose, perswading me to put my selfe on the way, & saying, that such good meanings and enterprises should presently and without delay be put in execution, for feare of inconueniences that might ensue: and that to meane a matter without doing it, was a reproach to any person. Whereto I answered, that I would proceede what soeuer followed thereupon: but mee thought it was necessary to haue company, and other prouision, as Apparell, Horses, and Armour fit for such a Voyage. My sonne (quoth he) I will take that charge vpon me, whereunto trust: call all care from thee, let nothing torment thee, be of good cheere, sleepe at thine ease, refuse no rest: for I will within few dayes bring thee all necessities that thou shalt need: and
seeing

seeing thou hast submitted thy selfe to mee, I will not faile thee. Being glad of these wordes, I referred the whole matter to her discretion, and tooke mine ease.

Then Folly was acquainted with an Armourer, named Euill-will, whose company she daily frequented. This Armourer was not alwayes occupied in forging Armour, but also oftentimes he made shirts, hose, doublets, and medled in all matters that his friend Folly appointed him to doe.

To this Armourer Folly declared all my purpose, and he at her request made me a shirt of lasciuiousnesse, a doublet of lewd desires, hose of vaine pleasures, armour of ignorance, a corset of inconstancie, vambraces of arrogancie, gauntlets of Idlenesse, a Gorget of licentiousnesse, a helmet of lightnesse, a buckler of shamelesnesse, a quilt cap of vaine glorie, a girdle of intemperance, a sword of rebellion, and a lance, named hope of long life. Then Pride prepared me a galloping horse called Temeritie.

All these wicked weapons with this prodigall apparell, & vnbonest armour, Euill-will prepared me at Follies request. And what better service can he doe, seeing he is deprived of truth and veritie? For as good will is the mother of all goodnesse, so is euill will of wickednesse. Iesus Christ (who cannot faile) saith in the Gospell, That of the abundance of the heart the mouth speaketh: the good man of the good treasure of his heart, delivereth out good things: but the euil man cleane contrarie. For out of a sacke can nothing come but such as is in it, and out of a coffer of precious pearles, we must not looke for colebrands. And therefore surely seeing I haue Euill-will to my Armourer, & Folly to my Governesse, how can I doe other than euill?

CHAP. II.

Folly apparelleth, and armeth the Wandring Knight.

WHELES Folly my Governesse, and Euill-will my Armourer prepared my apparell, and other prouision, I forget not to call all care behing mee, as Folly commanded. For when I was a

Child,

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Childs, I did eate alwayes of the best meate, drinke of the delicatest drinke, I slept when I list, I lay in soft like, I passed my time in pleasures, trusting to my Gouvernasse Folly in all my affaires. After I passed three dayes in pleasure, upon a morning being in my golden sleepe Dame Folly came to my beds side, accompanied with Euil-will, and with them they brought all my necessaries. When shee saw me a sleepe in my soft bed at that time of the day, tolling my selfe euery way wantonly, shee said: What, sleepe yet in bed? It is late, arise. Ah my sweet friend (quoth I) I haue followed your aduice, I haue cast all care away, and taken mine ease in mine Inne: but I wonder how you are so soone returned.

What man (quoth Folly) know not you how diligent I am in myne affaires? I neuer rest till all things bee brought about, that once I take in hand. When shee put on me my shirt of Laciuioussesse, most agreeable to my wanton will, and then all my delight was to bee delicately handled, proudly appparelled and soft tongued. After that, on went my doublet of lewd desires, alwayes enuoying to the good spirit: then my hose of bawny pleasures, tied together with the points of delight. When I was full of lewd desires, I take pleasure in nothing but vanitie, and as my desires were damnable, so were my pleasures dangerous.

When as I was making moreeasie, Folly commanded the Clarke of my Kitchin called M^r Governance, to prepare mee my breakfast, of light and delicate meates, in doing whereof my Cooke was more cunning, then euer Cicero was eloquent in speaking. And thus as Folly and I were merrily discoursing together, spending time till breakfast I tooke occasion to aske of what age shee was, and al'o what iests & fine feates shee had, what people shee had gouerned, and how shee ruled them. When that question was asked and answered long agoe: But as wee rid on the way, shee about fife thousand yeeres olde. How can that bee (quoth I) you doe not seeme to bee fiftie yeeres olde. Yes (quoth shee) thou

thou must understand, that I was borne at the present houre that the world was made, and haue ever since stood in strength, alwayes in health, and neuer sicke, I shall neuer seeme olde, though I liue till doomes day. Fooles die, but Folly neuer dieth. Having neuer home in foies, I forceably doe raigne in every corner of the world, and doe genetne as well Princes as poore people.

Now to our purpose: After washing in sweet water, in came my breakfast, so sumptuous, that Partridges were esteemed paltrey for Pages. Pheasants for common folke. Breakfast finished, on went mine armour: but being once appparelled and armed, I cared not for my soules health, I had no desire to heare the word of God, no feare to follow his Commandements, or to doe any thing fit for a Christian towards his saluation: I did what I would, I said what I pleased. And after that I was couered with my Steele coate of ignorance, and my corset of inconstancie, I presently became inconstant, and variable, oftentimes altering my intent, not for better, but for worse, out of one ill into another. I neuer ceased to acquaint my selfe, now with one sinne, and then with another, doing nothing that seemed good or honest. For such is the nature of sinne, that vlesse it be some subuersed, it will draw vnto it another sinne, as witnesseth Saint Paul, in his first Chapter of his Epistle to the Romans.

Then Folly put on my Wambyses of Arrogancie, which made me become carelesse and presumptuous, taking things in hand farre passing my capacitie, strength and abilitie, and not fearing to adventure what which was aboue my reach. But being armed with arrogancie, vp went my curled haire, I advanced my selfe ignorantly aboue others, then on went my gorget of Gluttonie, and Licentiousness, the bredders of all dishely sinnes, and chieflie of Lecherie: For when the belly is full of licourish meates and drinckes, it warmes and heates the other members exceedingly, which by and by warre and strive against the good spirit: But if the belly were bydded from Gluttonie, those rebellious members would be subdued, as saith the Co-

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micall Poet: Since Cerere & Baccho friget Venus. That is to say:

From Wine and good cheere, thy belly reframe,
And lust of the flesh small heate will containe.

Upon all this Folly put me on another armour, called Vaine-glory which is of such a property, that the greater it grew, the lesse I perceined it: then on went my girle of intemperance, which did let loose the bridle of Lecherie, and all other fleshly affections: to it was tyed my sword of rebellion: so that then I rebelled against God his holy Commandements, and all Magistrates and Superiours. But if I had bridled my boldnesse, reprehending my selfe, in my desires and affections, and had rested fit reason without rebelling, then I had serued God, and obeyed my betters with all dutifull reuerence. Dame Folly disguised mee with the helmet of wantonnesse, vpon the top whereof was put a Asps cokes taile: so that then I might not suffer any check for any fault but might and did maintaine my opinion against all men, giuing place to none whatsoeuer, learned or in authority. After my gauntlets of idlenesse were once on my hands, I greatly gloried of the gifts which were in mee, vaunting my selfe to be more rich, more wise, more strong, more hardy, more gracious and in all respects better then I was. Many times I boasted of mine imperfections, as of drunkennesse, Lechery, and such like. Then on went my buckler of shamelesnesse, which being about my shoulders, I blushed not to commit any villany, I led the life of an Infidell, rather then a Christian: With shamefully I despised both God and man, nothing regarding mine owne honour, renowne, or saluation.

Then I mounted vpon Temeritie my Horse, with a Lance in my hand, called Hope of long life. O deceitfull Lance! more often then a Reed. How many proper youths haue trodded vnto thee, hoping to haue become safe and assured, and were badly deceined. This Lance once being possessed by me, I entertained all vices, it ever hindered mee from embracing Repentance, perswading me in this manner: Thou art

art young, make merry whiles thou mayest, for when thou art old, all play and pastime will bee past: then it will bee time enough for thee to repent. Being thus governed by Folly, I thought neither of God nor the Demill, of life nor death, of Heauen nor Hell: but lived at my pleasure, doing what I delighted in. At last Folly apparelled her selfe lightly with a cloke of feathers, and mounted upon a Rednet, and opening her feathers and wings, with the wind away she flew, and I also at a wild adventure let the spurs to my horse, and away we went both. Thus you see that Folly is my guide, Temerarie my horse, Now the first that shall repent this boyaue must needs be my selfe, as you may evidently indge and gather before-hand.

CHAP. V.

Folly upon the way sheweth to the wandering Knight many of her amurient proceedings, and how many great and noble performed vnder the hdd governance.

After wee were so farre passed vpon our way, that we had lost the sight of my house, I called to my selfe thus, James the promise which Dame Folly had made mee in the morning, namely that she would tell me of her exploits past, and what people she had gouerned. And thus with flattering phrase I began. O my good spirit is, my louing Lady, my heart, my ioy, my life, my lust, my counsel, my hope, my soueraigne god. I desire thee most earnestly (if it please thee) to let me vnderstand thine ancient proceedings, and to rehearse what people thou hast gouerned, how they were ruled, lead, conuicted and counsailed.

Myne exploits (quoth Folly) are innumerable. Men mayes are not enough to repeat halfe of them. Neuerthelesse to accomplish thy request, and to shorten the tediousnesse of the way, I will tell thee of the most principall.

First, the world and I was together, and because I found no man in the world, I ascended vp into Heauen, and there

assaulted the excellentest Angell of all the whole company, called Lucifer, who at my present arrivall entertained and received me for his Goddnesse, and so did many more of his equals. By my counsell he advanced himselfe to be fellow made with God, for the which presumption both he and his were thrust out of Heaven, and the same head long into Hell. That was the first of mine exploits.

Shortly after, God made man, and of his rib fashioned woman, these two were husband and wife, with them both I had much ado betwixt they were full of wisdome and reason. I used the helpe and subtilty of a Serpent, to tempt the woman, being the weaker, who with his deceitfull words wonne her to eat of the Apple which God forbade to be eaten. But after she had eaten it, in the presence of her husband (because he feared her sadnesse) he did eat also to fulfill her desire and lust: wherein they both committed great folly for the which they were deprived of innocencie; of Gods grace and glozy, yea, they were banished the place appointed by God for them to dwell in, and made (with all their posteritie) subject to eternall death. This was my second principall exploit.

Then began my raige in the world, where I governed a number of soles, I governed Cain the first borne child of his father and mother: by my counsell he killed his good brother Abel the innocent. I governed the greatest Giants that ever were of the seed of man, as the daughters of Cain, and the soumes of Seth: I made them trust in their owne strength, not onely touching feats of warre, but I caused them also to contemne the Will of God, and the knowledge of the same: I perswaded them to lose their libertie, and to live according to their lust, in lecherie and all other abominations, without regard of the uprightness of nature, honestie, or feare of God.

When Noe had preached fifty yeares space of the last destruction of the world, these obstinate Giants being unperswaded in all wickednesse of life, detestably turned all his admonitions and Sermons to mockerie: whereat God was wroth,

and

and sent a great flood which drowned all living creatures saving Noe and his three sonnes, Sem, Ham and Iapheth, with their wives. When I thought to have lost my sight in the deluge, but that I saw they increased in number and multiplied. When I counselled them to build an high tower, whose might reach as high as Heaven, that in despite of God they might save themselves, if againe he meant to destroy the world: But God confounded their counsell, and where before all the world spake in one language, he divided them, so that the tower remained unfinished for the divers understanding and each others speech.

When the posteritie of Noe were dispersed throughout the world, and stragled among it every where, round, telling many nations to forsake the knowledge of God, and to worship the works of Heaven, as the Sunne, the Moone, the starres, the Planets, the fire, the water, the aire, and the earth, and to make Idols and honour them in the likeness of men, of beasts, and birds, and to worship them, so that the true knowledge of God should be proper but unto one people, descended from the loins of Abraham, and they are the Nations as usual he saith of them in another place.

When I remember of Bely, how Idolatry entered the world, where the wise state first by Tomy (quoth he) understand that Idolatry hath bene brought into the world by an Assyrian, for Tomy is the first and original and beginning in Chalde, in the Citie of Babylon, and in the Region or Countrey of the Assyrians, in the raigne of Nimrod the third King, which was the sonne of Bell, Bell of Nimrod, Nimrod of Chas, Chas of Cham, Cham of Noe: so that Nimrod the third King of Babylon, was the first man that did worship Images, and set by Altars to sacrifice upon, unto his father Bell, and to his mother. First, he set to them their standing Images, and set them in the middell of the Citie of Babylon, and that was the first beginning of Idolatry: other neighbours and nations did as much: the Egyptians made the like by Osiris, surnamed Jupiter, the true sonne of Cham and of Rhea. The same Osiris, after his

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assaulted the excellentest Angell of all the whole company, calling Lucifer, who at my present arrivall entertained and received me for his Courtesie, and so did many more of his equals. My counsell he advanced himselfe to be fellow made with God, for the which presumption both he and his were thrust out of Heaven, and the stone head long into Hell. That was the first of mine exploits.

Shortly after, God made man, and of his rib fashioned woman, these two were husband and wife, with them both I had much to doe because they were full of wisdome and reason. I asked the helpe and subtilty of a Serpent, to tempt the woman, being the treader, who with his detestfull words wonne her to eate of the Apple which God forbade to be eaten. But after he had eaten it, in the presence of her husband (because he feared her sadnesse) he did eat also to fulfill her desire and lust: wherein they both committed great folly for the which they were deprived of innocencie, of Gods grace and glory, yea, they were banished the place appointed by God for them to dwell in, and made (with all their posteritie) subject to eternall death. This was my second principall exploit.

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When Noe had preached sixty yeares space of the last destruction of the world, these obstinate Giants being unhelped in all wickednesse of life, detestably turned all his admonitions and Sermons to mockerie: whereat God was wroth, and

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When the posteritie of Noe were dispersed throughout the world, and reigned among them every where, counselling every Nation to forsake the knowledge of God, and to worship the Host of Heauen, as the Sunne, the Moone, the Starres, the Planets, the fire, the Water, the Aire, and Earth, and to make Idols and honour them in the Icerence of men, of beasts, and birds, and to worship them, so that the true knowledge of God should be proper but unto our people, descended from the bones of Abraham, and they are the Hebrews as usual is here, before the time of Moses.

When I Bedlamite of Bely, how Idolatry entered the world, where the first place first by some (quoth the) understand that Idolatry hath bene brought into the world by Nimrod, sonne of Cush, who was the first king, and begitt in Chalde, in the Citie of Babylon, and in the West end of Countrey of the Assyrians, in the raigne of Ninus the third king, which was the sonne of Bell, Bell of Nimrod, Nimrod of Cush, Cush of Cham, Cham of Noe: so that Ninus the third king of Babylon, was the first man that did ordaine Temples, and set up Altars to sacrifice upon, unto his father Bell, and to his Mother. First, he fastened their standing Images, and set them in the middest of the Citie of Babylon, and that was the first beginning of Idolatry: other neighbours and Nations did as much: the Egyptians made the like by Osiris, surnamed Iupiter, the true sonne of Cham and of Noe. The same Osiris, after his

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his death was esteemed of the Egyptians for his vertue to be
a God, so that the matter by my counsell (quintus Pollus) tur-
ned to Idolatry: And they offered sacrifices unto him, and
honoured him as foune of an *Armenia* *Callis*. The like also
did the children of Israel in the deserts to their Godd, which
afterwards was named *Strapim*.

But as yet France and Germanie were not infected
with Idolatry, whereto I did mine endeavour to make it
more naturall, and reached not, till that shortly after this
Idollence had taken root. For the above named *Ninus*,
Some of Bell King of Babylon, married Semiramis, that
wonderfull woman who (as it is written) bewitched that all
the male children should be golden; of her baby begat he one
sonne named *Ninus*, the second, and by another wife hee had
another sonne called *Trabers*, who by right of succession
should have enjoyed the Crowne of Babylon, but that his mo-
ther in law kept him from it and took the government and
rule vnto her selfe, and kept it in the behalfe of her young
sonne *Ninus*. *Trabers* then fearing his stepmother, fled from
Babylon, and after long travails he arrived in France, not
farre from the River of Rheoe, where he founded a Citie and
called it *Treues*, which is yet a very ancient Citie. At that
time was Gallica Belgica, and all the Countrey about it
which wee call Low Almaine, first infected and possessed
with Idolatry, which was 1047. years before the Incar-
nation of Iesus Christ. Where *Treues* (by my counsell)
made the picture of his Grandfather Bel the sonne of *Nim-
roch*, the great Giant and first Sauiour of the Babylonians, to
bee worshipped in the Citie of *Treues*. But afterward *Baud*
who founded the Citie *Belges*, otherwise called *Boucy* in
Hainot, had taken by force the Citie of *Treues*, and victori-
ously brought to *Boucy* all the treasures of *Treues*, and their
Idols, wherewith also hee brought his owne Idols from
Phrigia. By this meanes the errour of Idolatry was more
authorized: For by my counsell hee built with the spoiles of
his conquest, seven marvellous and mighty Temples in his
Citie, which had seven doores, according to the seven
Planets,

planets, they had also a thousand Towers, every one an hundred cubits high, and eightene foot broad. As for other Nations, they were euen no other, then the Babylonians, the Egyptians, the Phrigians, the French-men, and the Germanes, for the good Patriarke Noah, otherwile called Ianus, having dwelt in Italy fourescore and two years, and being 959. yeares olde, 350. yeares (or thereabout) after the flood, he dyed, before the Incarnation 1976. yeares. This good man was lamented and bewailed through all the World generally, but chiefly of the Italians, then called Latines, and of the Armenians, over whom he first reigned. These people presently after the death of Noahs death, they honoured him as a holy man: for in those dayes all holy men were counted Gods; as it is often mentioned in the holy Scripture: Ego dixi Dij estis, & filij excelsi omnes: That is, I haue said yee are Gods, and yee all are children of the most high. And which is more, they made him Temples and Altars, as now a dayes Idolaters doe unto the Saints of Heauen. I (quoth Folly) made the simple people assure themselves that the Soule was remoued into some of the heauenly bodies, for the which they called him the Sunne, and the seene of the world, the father of Gods, the greater and lesser, the God of peace, iustice and holinesse, the destroyer of euill things, and the preseruer of all good thyngs. Againe, they called his successours, Ianus Geminus, Quadrifrons, Enotrius, Ogiges, Ventumans, Iupiter Optimus Maximus. When I perswaded the people to offer sacrifice unto him as unto God, by which deeds they became all Idolaters: for if they had esteemed him no better then a holy man, they had not sinned in that, for indeede he was a holy man. Marke what Austine saith in his tenth Booke of the Citie of God: It is not lawfull (saith he) to offer any sacrifice to any Saint, be it man or Angell but onely to God. After the destruction of Troy Eneas came into Italy, bringing with him his stone Idols, and the Gods of Troy: herewith Idolatrie tooke force, and encreased more and more. I thinke (quoth Folly) that this which I haue told thee already may suffice

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justice to declare how Idolatry entred the world first. Thou hast heard also how I governed Angels and Nations. Now thou shalt understand how I have ruled and ordered particular persons.

After the flood, I first ruled Cham, Noahs sonne, who being wholly giuen to the Magicall Art, obtained, and had the name of Zoroastes. He hated his father, because hee loved his owne brother better then him, in reuenge whereof upon a day hee found his father Noah drunk, lying fast asleep vpon the ground, vnhonestly hee discovered his fathers priuities: and (by my counsell) hee presumed to touch those his secret parts, and enchanted them by his Magicall Art, so that ener after for want of abilitie, hee could not joyne issue with any woman to beget children. His father being angry thereat, abandoned him for a season. After that, hee became the first King and Saturne of Egypt, in so much as the holy Scriptures called Cham the first King of Egypt.

Again, by my counsell hee trayned by his people according to his owne nature, in all villany and filthinesse openly affirming, that men might lawfully vse and haue to doe with their owne mothers, daughters and sisters, as was the custome befoze the flood, and also to commit many other vnlawfull deedes, which I am ashamed to declare: by the which doctrine, naturall virginity was oftentimes violently assaulted & raniſhed. When my friend Cham went into Italy and vsurped the Realme to himselfe. And whereas other Princes of his linage in Germanie Spaine, and France, gaue good examples to their Subiects, instructing them in good and goodly lawes, hee contrariwise spoyled all the youths in Italy, corrupting them with all kindes of vices, as lecherie, theft, murder, poisoning, and enchainment, whereof hee himselfe was the first inuenter, as all Historiographers hold opinion. But when his good father Noah understood of it, he came into Italy, and hunted him from thence.

If I should write of the euill deedes of Cham, it would be a weighty peece of worke, and the matter would seme monstrous. But at the last, hee conuayed himselfe ouer among the

the Baſſians, a people inhabiting towards the Indians, where by his enchantment the people became his Subjects, and he reigned over them with great force and power. Yet at the last he was vanquished and ſlaine in battell by Ninus King of Babylon, which descended of his race by his sonne Chus. Thus (quoth Folly) I lost my friend Cham, surnamed Zoroastes, Saturne of Egypt, the common enemy of God and man, and one of the most peruerſe and untowardest tyrants that euer was in the world.

I gouerned Bel the second King of Babilon, & his son Ninus into whose heads I put a disordinate raging, so that they desired to liue alone in the world. And to bring this to passe, I counſelled the to change and cut off the Golden age, which would haue al things common, peaceable, and in quiet. Whereunto they armed themselves by al possible meanes, vndertaking to spoyle Sabarius Saga, surnamed Saturne, King and Patriarke of Armenia, so made and ordained by his Grandfather Noah. The same Sabarius was sonne to Chus, & brother to Nemroth, whom Moses called Sabatha in Hebrew, which in Latine is Saturnus.

Then the said Sabarius King of Armenia, hauing hardly escaped the hands of Bel, and Ninus he went for refuge to his Grandfather Noah into Italy, and Noah made him King and Patriarke of the Aborigines, and founded him a Citie on the other side of Tiber, which is named Saturnia: as Virgil declares in a Passage, where he saith thus:

Primus ab æthere venit Saturnus Olympo.

Arma Louis fugiens, & regnis exsul adeptis,

That is to say:

Saturne the first from heauen did flie,

for feare of Ioues artillarie.

He lost his rule and regiment,

and led his life in banishment.

For Bell the sonne of Nemroth, was surnamed Iupiter. And it is not likely to be true that some sayes, that the same Saturne that was chased away by Iupiter was Nemroth the King of Crete, but the Bible saith, that he was King of

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Babylon, which was farre distant from the Ile of Crete. In those dayes they termed the chiefe man of euery house Saturne: their sonnes Iupiter, or Ioues: their daughters, Iunior, and their Nephewes, Hercules: so that we finde in auncient Records, many people named Ioues, Saturne and Hercules.

But to my purpose, (quoth Folly) the aboue-named Nimus by my counsell, after the death of his father Bell, caused his picture and standing image to be made, commanding euery manner of person to doe homage vnto the Idols of his father and mother, and so adore them with diuine worship: and so hee was as you haue heard, the first inuentor of Idolatry. I gouerned Tiphon the sonne of Cham, in whom all his fathers vices abounded. Hee maliciously enuied the prosperity of his brother Osires, surnamed Iupiter the iust, who was a great persecutor of tyrants. It angered me (quoth Folly) that so honest a man liued. When I caused Tiphon with other Giants, to murder Osires, insomuch that Tiphon cut him in sixe and twenty peeces, and bestowed them vpon other Giants that helped him to worke his feat. But the good Hercules of Lybia, the sonne of Osires, with the helpe of his other brethren, in foughen field, killed Tiphon the Tyrant, and the other tyrants, which consented to his fathers death.

I gouerned (quoth Folly) me Iupiter, King of Crete, which Country is now called Candie. But forasmuch as the Greeke Iyers, and other Writers both Latine and French, to enlarge their lyes and dreames, attribute that vnto this Iupiter oftentimes, which appertaines not to him, I would haue you marke well that in those dayes, the things children and fathers of families, were called Iupiter and Ioues, notwithstanding there are those of that name remoted, as we finde in historie. The first was Osires the Nephew of Noah, the sonne of Cham: who was no lesse good then his father was euill. This Iupiter begat great Hercules of Lybia: who was King of Spaine, France, and Italy. This great Hercules, was like vnto his father, a
great

great persecutor of Tytans throughout all the world. He begat of Araxa, the young Tuscan, King of Tuscane in Italy.

This Tuscus begat Alcirus Blascon, of whom was begotten Camboblascon, which was (as some say) surnamed the second Iupiter, and worshipped in the world. Now this Camboblascon surnamed Iupiter, begat upon Electra the daughter of Aclas, surnamed Italus (of whom yet Italy beareth the name) Iasias and Dardanus. This the lying Grecians, and many other triflers attribute unto Iupiter of Crete: which matter is in controuersie and may be denied. For Dardanus after he had killed his brother Iasias by enuie and treason, he fled into the Isle of Samus, and from thence into Phrigia, where he founded a Citie called Dardania, where he begat a sonne called Erickonius, and of him lineally descended Troas, who gaue the Citie of Dardania the name of Troy.

This same Troas had three children, Illius, Issaracula, and Ganimedes, which Ganimedes was taken by Taurus, the King of high Phrigia and sold to Iupiter of Crete, to be abused like a sodomit: which argueth that he begat not Dardanus, the great Grand father of Ganimedes. The first Iupiter then you may perceiue was Osires, papheto to Noah: whom Moses named Mairaim. The second Camboblascon King of Italy, which some say also had bene King of Athens, and of Arcady, but I thinke that Iupiter of Arcady, who begat Lacedemon, is some other beside Camboblascon, howsoever the case standeth, certaine it is that Iupiter, Osiris, and Camboblascon were contraries.

The third Iupiter, remoued in the world, was King of the Isle of Crete: who bare in his scutcheon and Coat-armour an Eagle: but in all his manners he was altogether glasse to folly. For he deflowered Virgins, he rapt her wines, abused young children, and committed all kinde of villany that was possible either to be spoken or done. He committed adultery with Alcmena, the wife of Amphitricio, of whom he begat little Hercules of Greece: he did the like with Leda the wife of Tyndarus, of whom also he begat faire Helen: I loath to tell what deflowrings and

rapes

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rapes hee offered, & thrust vpon diuers particular maidens and faire young children. But notwithstanding his vile life (quoth Folly) by my meanes the rude people made him a God & many false Ipers haue attributed vnto him the noble deeds of the good Patriarke Noah, and his Pephew Oshes, furnamed Iupiter the iust.

Moreouer, they did not onely make sacrifice vnto him, but also gaue him the title and name of Most excellent good, whereas in deede hee was most euill: for hee was an incestuous and Sodomiticall person, and a common enemy to chastitie and honestie, in so much that people openly in their Stage-playes, counterfaited, sung and descanted vpon the filthy lecheries, and other villanies which he vsed, affirming that such Antiques, and Pageants, were most fit and agreeable vnto him: By meanes wherof all his subjects gaue themselves to the same, saying, that it was as fit for them so to liue, as for their great God Iupiter. I gouerned little Hercules of Greece, otherwise called Alceus, the bastard sonne vnto the same Iupiter, whom hee had by Alcmena, the Wife of Amphitrio. Vnto the same Hercules the lying Greekes, full of vaine eloquence, gine the name and title of great Hercules of Lybia, which is most false: For that Hercules of Greece was the first Pirate that euer roned on the Seas, and abounded with all vice, following the steps of his Father Iupiter the adulterer, in all respects: and as hee liued enen so he died.

For being mad (saith Seneca) hee slew his wife and children, and afterwards burned himselfe. But a little before his death he made Philactetes sweare that he would neuer disclose his death, nor the manner how hee had bestowed himselfe which thing hee did of a vaine, arrogant, proud, and ambitious minde, euen to this end, that the people might report and beleue, that the Gods had vaine him up to heauen invisible: but it chanced not as he desired. Yet notwithstanding (quoth Folly) I perswaded the lying Greekes that it was so, and made them worshipping him as a God.

I gouerned faire Paris King Priamus Sonne, whose surname

of the Wandering Knight.

name was Alexander. At the first he made no account of me, but leading a contemplative life he followed the loze of Pallas the Goddess of Wisedome, mine aduersarie: but when Iuno, Pallas, and Venus, were at strife for the golden Ball, which was throwne amongst them (with condition that the sayrest of them should haue it) they committed the matter to the iudgement of Paris, surnamed Alexander: who was upon poynt to giue sentence in the behalfe of Pallas mine enemy but by my perswasion afterwards he gaue it vnto Venus my good friend, and my olde acquaintance: then for recompence of his swith iudgement, I counsaied him to go to Greece, where he rauished faire Helen. Hereupon the Greekes in a great and mad rage, prepared all their force against the Troyans, and after ten yeares siege against their Citie they tooke Iliou, and put King Priam to death, insomuch that the whole Realme was thereby defaced.

In that warres were killed many Princes, and noble Knights, as Hector, Achilles, and Paris also was slaine by Philactes the companion of the lesse Hercules, in a Combat fought hand to hand. The weapons which they vsed, were Bowes and forked Arrolues, wherewith Philactes wounded Paris in thre places. First in his left hand, secondly in his right eye, thirdly in both his legges which was fastned with the stroke together. Being thus wounded, the Troyans carried him into the Citie, where shortly after he dyed.

I gouerned (quoth Folly) faire Helen, the bastard daughter of the third Iupiter of Greece, begotten of Lada the wife of Tindarus: which Helen by my counsell, went from her Husband Menalaus, and suffered her selfe to be rauished of a young lecherous Trojan named Paris, surnamed Alexander, the soune of King Priam: shee brought blond and death to Troy, in stead of dowrie: for by her occasion Troy was destroyed, and Priam with the most part of his children killed. And to the end that her adulterous Mate Paris or Alexander, should not leaue her & goe to his owne latosull wife Pegales Oenone, shee bewitched him with certaine drinckes wherein shee was her crafty Mistresse: which thing when
me.

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one doth vs, he is in such case that he forgets all things past, and all sorowes present. When she was thus arrived at Troy, the good man her Husband Menelaus, with Vlysses and other Greeke Ambassadors, came to fetch her away, and King Priamus commanded that she should be brought into his presence, offering unto her frankly with loud voyce, that she should (if she thought good) freely and with full liberty depart againe into Greece, with all her retinue, people, and plesse. Whereunto she answered in the hearing of her Husband and King Priam, with the rest of his Counsell and Commons, that she was not disposed to retire to her Countrey, wishing also that her Husband Menelaus that good man might goe to God, for she was none of his wife neither would she haue to doe with him, and that she came not to Troy against her will, neither did she esteeme of his marriage.

To conclude, at length Troy by treason was taken, and ransackt: eightene yeares after she had bene from her Husband, and all that space had liued in Lecherie, with two Adulteries, she grew to agreement, and made peace with her Husband Menelaus. But when she waied olde she looked in a Glasse, and seeing her face farre from faire, she fell into a loud laughter, and flouted at the soles that sought ten yeares together, for the lone of a thing that faded so soone away: but when her husband Menelaus was dead, two chiefe men of the City of Sparta, named Nicostratus and Magapentus, men of great authoritie, hunted Helen out of the Citie and Realme of Lacedimonia, without appoynting unto her any place or prouision to keepe her. Upon which banishment she came to Rhodes to her auncient companion and friend Quene Polipo, which was also then inuadoe by reason of the death of her Husband Tlepolemus, who was slaine before Troy: And when she was at Rhodes, Quene Polipo vsed her very well, but the young Gentle-women her waiting Maides hated her deadly: for that she was the cause that their King Tlepolemus was kild: insomuch that upon a day they conspired together against her and got her into

into a Garden, where they fastning a rope about her necke,
hung her vpon a tree and strangled her to death. This was
the miserable end of Helen, who being dead (quoth Polly) I
put into the head of the blinde people that there was a God-
desse, by reason of her incomparable beautie. For which
consideration they being not onely Idolatrously, and here-
tically, but also damnablely deceived, built her a maruailous
costly and stately Temple, and named her with great deuot-
tion The goddesse of beautie, and deuised many false mi-
racles and lyes, the which for beautie I let passe. I gouer-
ned (quoth Polly) Pharao Amenophis, and Pharao Baccho-
ris, both Kings of Egypt: who by my counsell caused all
the male children of the Iewes to be drowned, which people
the first Pharao held in maruailous subiection. As for the se-
cond, I instructed him so well, that he would not suffer the
children of Israel to depart out of his Land, but in the end
being scourged by God he was constrained to let them goe,
and when they were gone, I gaue him counsaile in reuenge,
to pursue them with all the chivalrie and power of Egypt,
which thing hee did: but the Tyrant and all his compaignes
were drowned in the red Sea. I gouerned Chore Dathan,
and Abiram counsailling them not to obey the commaunde-
ment of Moses whom God had ordayned chiefe Governour
ouer the children of Israel, but Chore in offering Incense
contrary to his office, was attainted, and 500. more of his
faction with him: And for the rebellion of Dathan and Abi-
ram, the earth opened insomuch that they, their wives, chil-
dren and goods, were all swallowed by aliue.

I gouerned Saul the first King of Israel, at the begin-
ning of his raigne, he was good and goodly, but at last I en-
chanted him so that he caused many of Gods Prophets, to
be killed, insomuch that in one day he put to death foure-
score and nine, I counsailed him to persecute good David
and to aske counsell of Witches and Sorcerers, contrary
to Gods Lawes. When at the last being forsaken of God, he
was vanquished by the Philistines, and with his owne hands
slew himselfe vpon the Mount of Gilboa.

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I was also so bold as to enter into King Davids house, and by my counsell I made him commit Adulterie with Betsheba, the wife of Urias: And notwithstanding, that Urias was his faithfull servant, and good counsaillour, yet I gave him counsaile to kill Urias, by meanes whereof his sinne might be covered in marriage of his wife. For the which offence the Prophet Nathan disclosed me, so that my further meaning brake off and ever after I was banished his House. I also governed his sonne Absolon, who after hee had killed his brother Ammon, made warre with his father, and drove him from Hierusalem, being nothing ashamed to enter the Houses of all his fathers Concubines, and to lye with them: but an Duke did execute justice upon that wicked child; for when hee thought to escape with his Pule, the Erie caught him fast by the haire of the head, till Ioab came with a Lance and killed him.

I also governed Rehoboam King Salomons sonne, who unreasonably grieved and oppressed his people with taxes, and imposts: Insomuch, that when they requested to have it somewhat eased, he did not onely deny their petitions, but also gave them uncourteous language, following the counsaile of his young wanton Gentlemen, rather then the wise admonitions of grave Counsellours, by the which means he lost the tenth part of his Realme.

I governed the great Queene Iezabel, by whose aduice King Achab her Husband worshipped the Idol Baal, and caused good Naboth to be killed: She persecuted the Prophets of God, and made many of them to be put to death: Shee sought by all meanes to dispatch good Elias, but as her life was euill, so was her death shamefull: for she falling from a high Window, was ouer troden with Horses feet, and eaten up of dogges.

I governed Sardanapalus, the last King of the Assrians, who regarded not the government of his Realme, but liued altogether in delight. Hee d'ied to paint his face, and to apparel himselfe in womans apparrell, he exercised himselfe in all kindes of villanie and filthinesse: insomuch that when

he saw that he was forsaken of the greatest part of his people, and that he had very euill luck in battel against his enemies, and stood vpon no ground free from danger of death. It chanced one day, that being in the Tower of Babilon, he set it on fire, and there burned himselfe, and all that euer he had.

I gouerned Cambices King of Persia, the sonne of good King Cirus, who by my counsell was giuen to gluttony, and drunkenesse with other vices not becomming a Prince. Vpon a time, Praxaspes one of his most excellent counsellours, seeing him immoderately bibbing, reuerently tolde him that it was not Prince-like: whereat the King was wrooth, and commaunded him to send for his youngest sonne who being brought, Cambices caused Praxaspes to tie him to a Tree, saying: If I can hit the heart of thy sonne with an Arrow out of my long Bow, is it the seate of a man that is drunke? So Cambices shot, and cloued the childes heart asunder and shewed it vnto his father with a warning to take heed how he iudged his liege Lord drunke. Then I made him marry his owne naturall sister, and to kil his owne brother. It fortuned vpon a day, that as the King and the Quene his sister, were at the Table, for his pastime and recreation sake he had a young Lion let loose, and a mighty Mastiffe or a band-dogge that the King kept: the two fought so long, till at last the dogge was like to hane the worst. Within the sight of this game, another Mastiffe was tyed in a chayne, both byed of one bitch, this band dogge, brake his chaine in half, and came to helpe his fellow, in so much that these two dogges ouer-came and killed the Lyon. The King liked well of the loue and loyalty of these two dogges, but the Quene being moued thereat, began to weepe bitterly. Whiche when Cambices saw, he asked the cause of her sorrow, to whos demand the Quene answered in this sort:

It is otherwise hapned to my brother, then to this dogge that was too weake for the Lion. For thou being his owne brother, hast not shewed the like loue and faithfulnessse vnto him, as this band-dogge hath done to his Maie; for thou

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hast caused thy Brother to bee slaine. The King being sore displeased, and full of indignation at her answer, commanded that the Queene should be had away by and by out of his sight, and put to death, the which was done: but as the King came one day out of Egypt riding on horse backe his sword by hap fell out of the scabbard, and he fell likewise upon the point of it, and was thrust through the body, and died.

I governed (quoth Folly) one Cataline a Romane, a very seditious fellow, who conspired to kill all the Senators of Rome: but hee was put besides his purpose, by reason that one Cicero opened it, and he, with all his conspirators were killed in battell. I governed (quoth Folly) Herod, and Herodias, to accomplish their Lecherie I coupled them in marriage, albeit shee was his brother Philips Wife, which unlawful marriage Saint Iohn reprehending, & finding fault withall, soe so doing had his head cut off, I governed Pilate, Annas and Caiphas in Ierusalem, with many Doctors, Priests, Scribes, and Pharises: I counselled them to crucifie Christ betwene two Thieves, as if he had bene a sower of sedition: which being done, I thought then that I had wonne all the World, but when I saw that upon the third day after, he rose againe, contrary to my reckoning I lost a great number of Clyants and Subjects, who hearing the Apostles preach, quite abandoned and gave me over.

I governed Nero the first Emperour of Rome, who at the beginning of his raigne was good and vertuous, but after he had possessed the Empire five yeares, he became most euill and wicked, and was giuents Lechery and filthynesse. This man was aurtherer, he slew his wife, his mother, and diuers other honest persons, of which number Seneca was one: hee was the first persecuter of the Christians, and put many good men to death, as for example, S. Peter, and S. Paul, with other. But the Tyrant being upon a time besieged, and wanting about him his Lieutenants and Captaines of Warre, the Senators and States of Rome sought meanes to punish him, for anger whereof hee killed himselfe

selfe, and the souldiers that were sent to seeke him, found him dead in the field.

I gouerned Antonine Bassian Caracalla, the ninetenth Emperour of Rome, who by my counsell killed his brother Geta: besides that, he married his step-mother, and desired Pomponius the great Lawyer to excuse his murder. Who answered him: That hee was not so willing to excuse a murderer as hee was to disclose him: the Emperour vnworthy of so good an answer, killed the Lawyer.

I gouerned Varius Heliogabalus, the one and twentieth Emperour of Rome, who by my counsell liued so dissolutely, that he left behind him no memory of honest life, but infamy. This mansolowne souldiers slew him, and threw him into a ditch, and because his body would not sinke to the bottom, they dragged him out againe with a hooke, and hurled him into the River Tiber. I gouerned (quoth Folly) Iulian Apostata, the nine and thirtieth Emperour of Rome, who in his life was so wise and well giuen, that hee was made Reader in the Church of N.ichomedia. This man traualled to Athens, where he studied Philosophy, but hee stayed not long in that good purpose, for by the counsell of mee Folly, he renounced the Christian faith, and became a Renolt, and an Idolater: I perswaded him to persecute the Christians lest they should encrease seven for one. I moued him also by my subtill deuice, to roote and waede them out quite, which thing hee meant to doe, but hee was kild within two yeares after, who being slaine in Persia, and yielding up his soull spirit, hee lifted vp his bloudie hand to Heauen in contempt and despite of Iesus Christ, making this out-cry Now, O Galilean, thou halt the victorie.

I gouerned the false Prophet Mahomet, and counsailed him to make a Booke, to entitle it Alcoran, and to expound things in the holy Scriptures carnally, which hee did, and that Law is yet continued in the greatest part of the World. I gouerned Messaline an Emperesse, the noblest whose in the World, who being but newly married to Claudius first Emperour of Rome (an olde Gentleman) when

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He found by prooffe, that her husband was insufficient, and unable to satisfie her lecherous desires, by my counsell oftentimes she disguised her selfe into mans Apparell, and went to the common Steeves, where she abused her bodie with a great number, returning backe no better then a Witch, and vaunted that she had vanquished & gone beyond all the Whores in the House of Babderie. When the wandring Knight had heard these wonderfull discourses offered by Folly, and hauing in him some sparke of reason and inclination of nature, he thought himselfe foolish, if it were not in him to iudge of deedes so mischieuous and ill. And being no longer able to keepe silence, he brake his mind to Folly, finding great fault with this insatiable Compeisse: insomuch that he cryed out with aloud voyce, and sayd, Fic, sic, sic, filthy Bitch, and vile Whore, worthy to be tied to a Tree stark naked, and deliuered to greedie dogges and rauening Birds to be deuoured. When I asked Folly what was the end of this wicked Woman, who told me that the Emperour put her to death, because she was not content with her lawfull Husband but married another man, whose name was Silius: whereunto I assented, saying that it was a good deed, for there made no more but these such detestable filthes in all France so spoile the whole Realme.

This tale of Folly touching her deedes and exploits, her deuises and practises, her prouocations and counsels, it being long and strange. I am not able to repeate as it was spoken: but haue nakedly recorded so much as resteth in my remembrance, which thing I haue the rather done, to the end that all deuout Christian Readers might willingly learne, and thoroughly know what great wickednesse they commit in following the euill counsell of dame Folly. Euery one ought to forsake her; for that the end of such as be ruled by her precepts, tread in her pathes, and daunce after her Pipe, is proued by experience to be dangerous, deadly, and damnable. But now let vs returne to our Voyage, and former matter.

The wandering Knight finding two wayes, and doubtfull whether of them to take: Then chanced to come vnto him Verue and Voluptuousse, cyther of them offering to conduct and guide the Knight on his way.

So long lasted the talke of Folly, that we had moone out the way well, and the Sunne went low. In the end we came into a fraight, where we found two wayes: one lay on the left hand, was sayre, broad, and entring into a goodly greene Meadow; the other, on the right hand, which was narrow, rockie, and full of Pountaines. Being then in a perplexity, & doubtfull which of these wayes I might take, Folly told me, that the way on the left hand was best & sayrest, & Temeitie my Horse kept a singing to goe that way, so that I had much adoe to carue him in. Then sayde I to Folly, that I feared lest the greene grassie way would leade me into some ditch & quagmire, where we should sticke fast. Besides that, I was more then halfe discouraged with her tales which she had told me, & though I in heart hated them, yet notwithstanding custome caused me to vse them, not being able to doe otherwise without Gods grace. Hereupon I was resolved to take the way that lay one the left hand, Folly keeping mee company.

But as we were thus talking together, I espied two Ladies comming towards the place where we stood, (which made mee very glad.) One of the Ladies rode vpon a white Horse, and went in a Coloure of costly colours, brauely embroydered with Needle worke, & in a border the three Diuine, and the foure Morall vertues were wrought. This Ladie was verie boautifull, and she seemed naturally to be fraught with goodly graces and gifts, she had a neat bodie, a sweet countenance, a modest gesture: her face was not painted, she was alwayes very courteous, she pretended authority and reuerence, without flatterie, she was not soyme
and

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and grim, but lonely and amiable, the other Ladie rode upon a Rats coloured Horse, and went in a changeable coloured Colone, garnished with Gold and excellent cost: she tooke about her necke a chain of Gold, with rich Iewels tyed vnto it: her fingers were decked with ring upon ring: she seemed to haue bene delicately brought vp, her face was beautifull, but I suspected she was painted: her looks were wanton and vnconstant, and she rolled her eyes euery way. This Lady came to mee before the other, and after salutations, I asked her which of the two wayes I should take to finde perfect felicity. She answered me, saying: By some, if thou wilt follow me, I wil bring thee a short and pleasant way through a Greene Meadow: be not doubtfull, for I will lodge thee this night in the Pallace of Felicitie into the which when thou art entred and placed, thou needest not thinke vpon anyt: ing, but what may best please thy minde, and procure thy delight: as fine fare, dancing, singing soft lodging, Ladies loue, laughing, hunting, hauking, fishing, fowling, riding, running, shooting, bowling, rich aray, and all things also that can be deuised to please thy fantasie: all which pleasures I will provide thee with a thousand more: for it is in mee to bestow such things vpon them that take mee for their Mistresse.

With these words I was bewitched and longed to see this pleasant Pallace, not mistrusting that she was any other then she said and seemed to be. And being desirous to learne her name, I began thus: By good Lady, may it not offend you if I aske your name? By some (quoth she) such as follow me, and haue had experience of my goodnesse call me Felicitie, and that deservedly and of good right: for I am indeede the Emperesse of the Pallace of worldly pleasures, whither I will bring thee, before night if thou wilt follow mee. There be some enemies of mine that nick name me, and spitefully miscall me, by false and counterfeit termes, saying, that I am named Malice, Vanitie, Vice, and Voluptuousnesse: But giue thou no eare vnto them, for they speake vpon enuy, hatred, and euill will.

They

Then approached the other Lady, which after salutation done, offered these words vnto me. Reason required, that I should haue spoken first, but this painted Peacock, named Wicked Voluptuousnesse, puts forth her selfe so: to speake before mee alwayes, and to take the tale out of my mouth. Take heed of her, for doubtlesse her communication corrupteth and infecteth euen the very best liuers, with the payson of her error. Now I see thou art of good inclination, and ready to weigh thy pathes in the ballance, willing to walke as well the good way as the bad. And seeing thy minde watroreth, apply thy selfe vnto Vertue continually, shorten the sorow of thy Soule, water thee well with wisdom, adventure not thy present precious age, to be buylond in ambition and vaine glory, detest the danger of insatiable couetousnesse, let not thy liking bee laide vpon licentious loue, anye and shake off intenesse, by vsing thy selfe to honest exercises, sie wordly felicitie, arme thy selfe against the dart of Copid, least at length he overcome thee: open thine eares of vnderstanding and follow my counsell. I am not the vile villonous, vaine, mischieuous, subtil, deceitfull, and lying Lady Voluptuousnesse, but I am the assured and safe way that leadeth to perfect Felicity. And though I am narrow and painefull to passe, yet if thou wilt follow mee, I will make thee merry, and guide thee in the very way which God hath ordayned to leade vnto true blessednesse, For my soune, thou must vnderstand this, that Almighty God doth not bestow on men perfect joy and soueraigne goodnesse, vntlesse they labour to atchiene. If therfore thou thinke alwaies to passe thy time in pleasure, and followest thine affection, doing all whatsoeuer seemeth delectable to thy foolish fantasie, and suppoest that way to find Felicity, thou art farre wide and greatly abused: for, Hee that will haue honey, must make much of Bees. If thou desire Felicity, so leade thy life that God of his goodnesse may pouchsafe to giue it thee. Cleanse thy heart, and empty it of euill thoughts, be firme in faith, establish thy soule with soundnesse and sinceritie, bee not deceived with damnable

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Doctrine, nor led astray by wrong opinions. This that I tell thee cannot be done without labour, neither can any profitable or good thing be obtained without paynes taking. Thou seest how Shepherds, Sea-men, and all Artificers, if they grow in wealth, it is by labour and trauaile.

Were the Husbandman any better then a foole, if hee should hope in harvest to reape corne off his ground, where he hath sowne no seed, when season serued: Euen so is that man maruailously misinformed: that thicketh to atchiue perfect felicitie or to reape true blessednesse, hauing not first sowed his field with Vertue, Good deedes, Faith Hope, and Charity, which is the high-way to Heauen. The husbandman dungeth his ground, soweth his seed, grafteth his trees, tarreth his sheepe, and leadeth his life in labour, hoping to inioy the fruit, the grasse, the graine, the wooll, and generally all the profit: the expectation and full account whereof, maketh him to take paynes with pleasure. Euen so, if thou wilt be content painfully walke this way, without regard eyther of Roches or Mountains, doubt not to finde true felicitie.

Hauing heard this long and wise admonition, and maruailing the Lady well I could not be in quiet, till I knew her name: Wherefore I said, Madame (without offence bee it spoken) I pray you what is your name: She answered, saying, My sonne I am great with God, I am acquainted with the Saints, I am all in all with Angels, I am much esteemed of good men, without mee nothing is done in heauen, and without mee no good thing can be done in earth, I am commonly called Felicitie Wisedome, and Vertue. I gouerne good Kings, Princes, and people: I rule Prelates and Ecclesiasticall persons: I stop the mouth of false Prophets and erronious teachers: I hinder their heresies, and stay their wicked proceedings: I gouerne householders and their families in good order, I am a companion with the louers of learning, I am a husband to all chaste wiues, Widowes, and vertuous Virgins, I reward my friends in proportion with holinesse, and in aduersitie with kinde consolation.

of the Wandring Knight.

lation; I minifter vnto them food, rayment, lodging, strength
patience, and all things necessarie, and whether it be little
or much they take it in good part. Contrariwise, the friends
of Voluptuousnesse are neuer satisfied, although they haue
too much.

My friends had rather sing Psalmes then vaine Songs:
they had rather fast then be drunke: they had rather pray
then curse: they rise early and goe to bed late: they haue
care of the Common-wealth: Faith counsaileth them, Hope
assisteth them, Charitie inflameth them, Wisdome gouer-
neth them, Iustice guideth them: and I doe and will enrich
and encourage them, that all the World shall haue them in
admiration, honour, and reuerence. Yea, though their bo-
dies dye, yet their fame shall liue for others example: and
their soules shall remaine immortall, like vnto the estate of
Angels. Contrariwise he that leaueh his life in Voluptu-
ousnesse, Ambition, Filchinesse, Vncleanesse, or Euill conuer-
sation, if hee be not sorrie for his sinfulness, and repent
him of his time lewdly spent, that mans death is damnable,
and his shamefull report shall neuer die, no more then that
of Sardanapalus, Nero Heliogabulus, Herod, Pilat, Annas,
Caiphas, and such like: therefore mysome, leaue Voluptu-
ousnesse, if thou meanest to finde true felicitie, and perfect
blessednesse.

CHAP. VII.

The wandring Knight, by the counsell of Folly, left Lady
Vertue and followed Voluptuousnesse, which led him to
the Pallace of worldly felicitie

When I had heard both these Ladies tell their
tales, I was more amazed then euer I was be-
fore, insomuch that I wist not which to take
for my guide. But alas (poore perplexed Pilg-
rime) if I had had but the wit of, of a Woodcocke, and not
waunoured in minde I had followed Vertue, and left Volup-
tuousnesse: But being amidst mine amaze, I replied

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And my Gouvernelle Folly to teach me quickly which of these two Ladies I were best to follow, for the finding of true felicitie. So sooner had I spoken the word, but suddenly she cast out this language, saying that Vertue was an Hypocrite, and that her way was painefull to passe. But (saith she) if thou follow Voluptuousnesse, thou shalt her way is faire, sweet, graine, and pleasant.

If thou follow Vertue, thou submittest thy selfe to colde, heat, hunger, thirst, trauell, paine, and wearinesse: thou must rise early, and goe to bed late, stand in feare, weepe take care, lye in sorrow, and yet be in doubt to haue Felicity at last. If thou offend her neuer so little in word or dede, she will leaue thee, for she is too seuer, even in small trifling matters. Whatsoever she said to thee now she will deny when she hath thee among the Rocks and Mountaines: she will leaue thee alone among wilde beasts, to leade thy life in the Wildernesse. Therefore I advise thee beleue her not, and follow her not. But let vs take this faire large way on the left hand, through which the greatest part of people doe passe, and at night we will lodge in the Pallace of Felicity. And this I tell thee, that if thou chance to mislike of thy entertainment there, within a day or two thou maist returne, for the way is but short, and then (if thou thinke it good) thou maist clime over the Mountaines, and ride through the way on the right hand.

These delicate deuises of my friend Folly, dashed quite the aduertisements of Vertue, whom (with thanksgiuing) I bad farewell, desiring her not to be offended, in that I did not follow her over the Mountaine. Then Lady Voluptuousnesse led the way, my horse Timorick trod his trace, and Folly followest fast at my heeles. Vertue biewed vs very well, and came sadly behinde us, even like one that mourneth after a dead course, borne to be buried, crying with a loude voyce: Ah thou arrant Ass, leaue Voluptuousnesse, for she will leade thee to death and destruction. The counsell of thy friend Folly is diuinish she daily deceiues such as follow her: Felicity is false. The language of Voluptuousnesse

ness is a mere charme, wherewith she bleseth to bewitch her children.

Notwithstanding this exclamation and rebuke, I went on my way, and could not away with her Christian counsell: which when she saw, she gaue me a furious farewell, saying: O monstrous man O beblam beast, O soule infortunate, O idiotly I doll, O habow of man: thou hast no more sense or reason then an Ass, thou shevest thy selfe to be shamelesse, in thus framing thy fancie to follow Voluptuousnesse, and to forsake Vertue. Wilt thou imbrace worldly wealth, rather then heavenly grace? Didst thou desire the tree before the fruit? I see thou art souley abused. Hee that leaueth Vertue and followeth Voluptuousnesse; is subiect to Sathan. Remember O thou wretch what Salomon saith: For that I haue cried, and thou hast refused to come after me: I stayed till the morrow, but thou vnderstoodest not but doubtest my counsell, and wouldst not receiue my correction: therefore I laugh at thy destruction: but when thine euill hap and trouble commeth, then thou seekest mee in the morning when thou shalt not finde mee, because thou hast hated knowledge, and hast not receiued the feare of God, nor obeyed my counsaile but despisest my correction,

Which words uttered vnto me by the mouth of Wisedome, might haue sufficed to withdraue me from my foolish enterprise: But shee preached to a post, and Folly whom I followed, did mocke and deride her all the while.

CHAP. VIII.

How the wandring Knight was receiued and welcommed to the Palace of wordly Felicity.



After we had passed certaine degrees on our way, with vntwonted ioy, Voluptuousnesse laid her hands on my head, and gaue mee her best blessing, I lifting her alone (as one to whom I ought outie.) Then uttered she vnto me certaine sweet wordes, which enchanted me: for presently I lost my senses,

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esteeming all well that the said oz did. After we had spent in sport some houzes of the time, the Sunne began to set, and so I espied the Pallace of worldly Felicitie, whereat I was not a little glad: for it seemed to me very pleasant, and methought I smelt dainties. Whereas indeede all was verie witchcraft. When we were within a crosse bow-shot of the Pallace Voluptuousnesse hopt and halowed, whereat came out a Legion of Ladies pompeously apparrelled, among whom were these next named: Lust, Prodigality, Lecherie, Wantonnesse, Carelesnesse, Brauerie, Lasciuiousnesse, Ambitious Drunkenesse, Licourishnesse, and such like.

Being dismounted from off my Horse,olly tooke off my Helmet, and my face being bare, all the Ladies kiss me, and had me welcome: which entertainment agreed well with my swinish fancie. When Prodigality and Ambition led mee by the hands, Lasciuiousnesse and other Ladies led the way before, Brauerie and the rest followed after. Thus wee entered into the Pallace of worldly pleasure, the gate whereof was great and high, built with Marble-stone, and alwaies stood wide open, day and night, Winter and Summer, whereat I maruailed much. Then Voluptuousnesse told mee the reason, with these words: I alwaies keepe openhouse for as many as will, and at what houre soeuer any doe come to mee, by night oz by day, they are welcome, and I doe receiue them royally. When Voluptuousnesse led mee into a great and sumptuous Hall, hanged with cloath of Arras, and full of Torches burning round about. There Lust bnrmed me, and Brauerie gaue me a night gowne of Crimson Weluet, lined with Hartine skinner. Within a little while after the Table was couered, in came the fine cates, and to supper we goe.

This done, Lady Voluptuousnesse set mee in the highest place, and there sate on eyther side of me Licourishnesse and Drunkenesse, then the rest of the Ladies sate downe in their degrees: but Voluptuousnesse sate right against mee who curiously carued mee of the delicatest meate. Our waiters were young Gentlemen, very brauely apparrelled
out

our service was sumptuous, our meates were well seasoned, and handfomly handled: our Cokes were cleane, our Butlers bountifull, our Seruants very singular, our Musike was excellent, our Singers were sweet and every Officer excelled in bellicatenesse. There was feasting pleasant par- leing, continuall quaffing, insonmuch that halfe drunke and whole drunke was a goodly game: ribauldrie was our re- creation, and as for knauery it is was cannall to the profe. When supper was ended, Lady Wantonnesse came to me, and asked me if I would dance: And Lady Lust likewise, asking me whether I would lie alone, or haue a bedfellow: I made answer, that I was wearie, by reason of my iour- ney and so desired to goe to bed. Then Lasciuiousnesse brought me to my Chamber, where she lodged me in swate thyetes, a soft bed, curtaines of Tissue, and all things costly and excellent. In conclusion, Lacie Voluptuousnesse took her leave, promising in the morning to shew me the rest of the Palace of woollie felicity, whereof, I dreamed at night, my head was so full of toys.

CHAP. IX.

Voluptuousnesse sheweth the wandring Knight some part of the Pallace, and after brought him to dinner.

In the morning when the Sunne beames bright
ly adorned the Chamber where I lay, I percei-
ued the gallant glasse windowes of Costly chris-
tall, Lasciuiousnesse came vnto me and bad me
good morrow, asking me if I would rise. Thereto I an-
swered yea, and did so with speed: now whyles I was trim-
ming my selfe, in came Licourishnesse, and her sister Drun-
kennesse, who had prepared my breakfast: anone after came
in Lady Voluptuousnesse accompanied with Lust, Lechery,
and all the rest, she was apparelled more like a Goddesse
then a Quene. All these kissed me sweetly, & sat downe with
me to breakfast, which being ended, Ambition put vpon my
head, the Cap of Curiosity, wherewith presently I became

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so curious as could be in all things, saying goodnight. Then I desired Voluptuousnesse to shew me the rest of the Palace, according to her promise: so we walked together, into a goodly great chamber, hanged about with cloath of Gold beset with pearles. This chamber was pained with Marble blacke and white, the pillars were Jasper, the roose was Iuorie layde on with Gold, and the staires were Alabaster. In this chamber also was a sumptuous chaire of estate, where in most magnificently sat a Prince, having on his head an imperiall Crowne of gold beset with precious pearles, and in his hand a Scepter royall. He was besides that, very richly arrayed, accompanied with many Nobles, pompously apparelled. This Prince I reuerenced, and he likewise saluted me, giving commandement, that I should be most singularly and excellently vsed. So we went from thence, and being abroad, I asked Lady Voluptuousnesse what Prince the same was: who said that hee was the Prince of his Palace, (meaning father) the onely giner and bestower of felicitie: the which I believed to be true, till I found in deede, that he was Lucifer, the father of filthinesse, the grand father of gluttony, the Prince of pride, the Emperour of iniquitie, and the Lord of lewdnesse, a ruler of the World, and one that had nothing to doe in heauen but in earth, among a sort of wicked worldlings, and diuelish people.

This Lucifer arrogantly challengeth vnto himselfe, that he hath power to giue, glory, honour, and riches, to whom he listeth, as the Scripture witnesseth wherefore worldlings doe serue him as his subjects. From thence we went to the Treasurie-house, where we saw Coffers full of coyne and Jewels, which was kept by Lady Fortune (as Voluptuousnesse sayd) and she bestowed all that treasure on such as the King commanded. From thence we went by into a great Gallerie, where we saw three presses, the first full of fine Woollen, the second of pure silkes, the third of saye white linnen: this place Pompe had in keeping. From thence we went to the perfuming house, which differed nothing from
an

an Apothecaries Shop. For there I found all things that might move a mans appetite, or stirre up his delight. There were colours to paint proud Women, persumes and ointments to make their bodies soft and smooth, and this place was kept by Laciuioufnesse. Then we went into goodly large bancks, where wine of no kinde wanted, and there was Dame Drunkenesse her Kingdome. From thence I was led to the Kitchins, where all things were kept in order by Licourifnesse, whose rule lay in that place. From thence to another great room where we saw a sort of yong sweet faced bodies: Voluptuousnesse told me they were Sannides and Endamion. From thence she had mee by to a place that was builded very round in compasse which place was maruailous bright and lightsome, by reason of the great glasse windowes of Chrystall. This serued them instead of a Temple, for they had none other: Here we saw a great number of fine delicate Dames, exceeding amiable and beautifull, amongst all, one excelled, whose name I asked, and Voluptuousnesse shewed me that it was Lady Venus, whom all licentious louers doe like notably well, and honour her as a Goddess. By her late a blinde Boy, who with his bow and arrowes shot at adventure, and hit my heart: by and by came downe Venus, and she plucked it out, receiuing me with comfortable words and wonderfull persuasions And although the arrow was quickly taken out, and might seeme to doe no harme: yet I thinke the head thereof was poisoned, for it hath made so deepe a wound, as is very infectious, and scarce curable, vnlesse with some speciall plaisters. The same Cupid governeth all lecherous louers, of what age soeuer they be or degree, witnesseth daily experience, he is naked and past shame, not caring who looketh vpon him: his blindness representeth the folly of such as runne head-long after lewd loue, setting their feathers in the winde, without respect of any after-clap. His bow and arrowes doe signifie the folly of Foles, which offer themselves to be hit. But, and standeth still while hee doth shoot and hit them. His wings signifie the waivering minde of

such

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such as he hits who are quiet in no place or time. For who is more mutable, vaine, light, inconstant and variable, then the fleshy Louer. Some say that this Cupid hath a Torcy burning in his hand, meaning thereby that he burnes to the heart, all them that he toucheth. All this dispatched. Voluptuousnesse and I went to dinner, and she promised mee when I had dined, to shew me the rest of the Pallace.

CHAP. X.

Dinner being done, Voluptuousnesse sheweth the wandering Knight the rest of the Palace of worldly Felicity, with the description of the Towers thereof. And by the Author is declared the euill fruit of certaine notorious sinnes.



This chanced in the pleasant Month of May, when loue and lust is most in force: so it was determined that wee should sup in goodly Gardens, not in banquetting houses, although they were wonderfull fine, but in arbours ouer-growne with sweet Eglantine, Rose trees, and Vines, faire, and cleare fountaines of colde water running by, and fragrant heards and flowers casting a comfortable scent. The little prettie birds did sing round about vs, as well in cages, as on trees, and bushes. There was playing, piping, singing, dauncing, leaping, embracing, and kissing: finally, each Louer with his Lady was merry; and to be brieft, euery one did what liked him best, and thought themselues happy to finde such felicitie. But all my desire was, to see the rest of the Pallace: wherefore I charged Lady Voluptuousnesse, with her promise, which tooke effect, inso much that wee went all a long to a certaine place, where I saw the very secret lodgings of Voluptuousnesse. But what they were for feare of offending the reuerent Reader, I meane not to rehearse: then wee went from gallery to gallery, from office to office, from chamber to chamber, where I saw euery place furnished with so rich mouebles, and such choyce, as nothing can be wished more.

Amongst

Amongst all these rooms one chamber exceeded in largenesse and workmanship, for costly carving, and in all other respects. There I found a very brave bed gorgeously trimmed, insomuch that I commended the same highly. Then Lasciuiousnesse said that she had charge of that chamber, and if I liked to lie there that night I should. Lust also promised to bring Lady Venus to lie with me. I hearing this, much thought I felt the wound that Cupid gave me as fresh as at the first: When went we about the walls which were all of Jet, thicke and strong: Upon these walls were built seauen Towers like unto Castles, and euery Tower had his owner. In the first lodged Pride, in the second Enuie, in the third Wrath, in the fourth Glotony, in the fifth Lechery, in the sixth Couetousnes, and in the seauenth Sloth. My purpose was to goe into them all one after another. And as I entred into the Tower of Pride, which was the first, I spied written this Verse ouer the Doore, **PRIDE IS THE PRINCE AND ROOT OF ALL SINS.** For as a King is accompanied with a great traine of Seruants, euen so hath Pride a sort of sinnes for her subiects, ouer whom she raigneth Prince like. Againe, as Kings keepe and hold their owne right, euen so doth Pride behaue her selfe toward the proud. It is a singular signe of a great reprobate and castaway when a man liueth long in Pride. For this sinne displeaseth God more then all other vices as humilitie pleaseth him more then all other vertues. And because the proud aduante themselves aboue all other, the Diuell dealeth with them accordingly: For as the Crow when hee is not able to cracke a hard Walnut with his Bill, taketh his flight aloft right ouer a great stone, and letting it fall, breaketh the same, and then alighteth to eate the kernell: euen so playeth the Diuell with the proud, for first he aduanceth them aloft, and bringeth them to promotion in this world, but when they are in the top of their happinesse, and thinke vpon no danger, then, euen then comes the Diuell, and he throwes them downe head-long with a mischiefe, into hell.

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The difference betwene the humble and the proud, may be knowne by that of cozne and chaffe. For as chaffe being light is putt up aloft with the winds, and is certainly consumed, whereas contrariwise good cozne lying low, is gathered from the ground, layd up in Garners, and esteemed of every body: euen so it falleth out with the pride of the proud, and the humilities of the humble. Unto Pride doe appertaine these vices following: namely Arrogancie, Presumption, Wrath, Contempt, Heresie, Hipocrisie, Disobedience, Vaine-glory, Ambition, and such like.

In the second Tower lodged Enuie ouer whose entry-dooze, this deuice was written FIRE-BRAND OF HELL, AND THE DIVELS DARLING. Now Enuie is a sadness and heavinesse of heart for anothers prosperitie. This sinne hath sonerainty in the bad, as charitie in the good. Charitie is a badge of Salvation, Envy of Damnation. The enuious man differs not from the Diuell in any degree, they are partners in gaine and in losse. If the Diuell reape profit, by doing euill, the enuious man will be sure to follow his trade, for lucre sake. And as the enuious man grudgeth at anothers profit and good name: so both he delight in anothers losse and ill report: There cannot be a fouler and more cruell sinne then Enuie, for she alwaies tormenteth and bereth her fosterer. I meane the enuious, in whom she dwelleth. He that seeketh to get good by others euill, neuer amends in that minde. And he that planteth his pleasure vpon anothers paine, that haue such fruit, as he that grafts figs on thornes: or would make fire to burne by pouring water thereon. Enuie is a disease hard to be healed, because it lieth hidde in the heart, where the Physician cannot come to cure it. There belongs vnto this vice Banqueting, Treason, Disdaine, and others.

In the third Tower dwelt Wrath, ouer whose Doore this Poser was written. THE VERIE MVRTHERER OF HOLY LOVE. For as holy Loue prepares the conscience to dwell with God, so doth Wrath prepare it to dwell with the Diuell, Wrath taketh away the hearing

hearing of reason. The wrathfull man will heare the counsell of none. There is nothing resembleth the Image of God more then man being in perfect loue. For God will be there where unitie is kept, where people be at peace, and where Countries be quiet: which cannot be in a wrathfull wretch. A wrathfull man is like vnto one possessed with a Diuell, who is ever tormented untill hee hath vomited him out. Wrath maketh men fight, Wrath causeth blasphemie, by Wrath the Diuell conquereth Countries. Wrath is like a mused dogge. For when he cannot bite, yet with snarling hee makes others, goe together by the eares. And as the filther man troubleth the water, because the fish should not see his nets, even so the Diuell by Wrath troubleth man, to the end hee should not understand nor perceiue his owne destruction. To the wrathfull man belongs inflaming of the hearr, indignation, disorder, blasphemie, contention, rancour, reuengement, murder, and such like.

In the fourth Tower dwelt Couetousnesse, whose Possey is this: **IDOLATRIE AND A BOTTOM-LESSE GVLF ARE INSATIABLE.** The couetous man is forsaken of God, for hee loues his gaine better then God: hee had rather lose God then giue. For little trifies that touch his profit hee sweates and lyes, which is a thing most damnable. The Faith, Hope, and Charitie, which hee should haue towards God. Couetousnesse turnes it to riches. The couetous mans heart is all upon his gold, and not vpon Gods: for wher the heart is, there is also a mans loue. The couetous man offendeth in euill getting, in euill vsing, and in euill louing his goods. The couetous man is gouerned by the Diuell, hazarding his soule to eternall torment for the lewde loue of temporall toys. And as the Horse is caught in the trap, whiles she hopeth to get the bait: even so is the couetous man by the Diuell, in hunting after riches. The couetous man is like vnto a Dogge, whose life doth little good to any man, but rather great harme, by reason of the noysomnesse and filthy stinke which that nasty Beast procureth: but when the

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Butcher hath killed him, then he yeldes profit, because it nourished, &c. Then so the covetous man whilst hee liveth doth good to none, but rather damniſies his neighbours: marry when Gods slaughter man (Death I meane) comes and destroyeth him, then those that live, fares the better. The covetous man is like a band dogge, that feedeth upon carrion, and will admit no companion to take part with him, but eating all alone, and filling his guts till hee burst, he dyeth, and the Fowles of the ayre devour him. The covetous man hoordeth his goods, and suffereth the body to starve. The covetous man groweth ever the poore, the Diuell groweth over him. And upon Conscience attemper these monsters, Vnrie, Simonic, Fraud, Periurie, and all Sacriledge, Deceit, Extortion, Oppression, and the Diuell.

In the first Tower dwelt Gluttonie, over whose portall this Posy was written, **VENOMOVS WINE AND DEADLY DAINTRIES.** Truth it is, that the throat is the gate of the body: you know that when an enemy would winne a Castle, if once he get in at the gate, he makes no doubt of winning the hold: even so the Diuell, when he hath entred in at the throat, it is no question but hee would winne both the heart and body. Now his custome is to enter with many sinnes, of which Gluttony is the mother. For the drunkard and immoderate feeder, consenteth to all vice. Therefore it is requisite to set a good Porter to keepe the throat, lest the Diuell get in. For as a man may leade a horse when hee hath him by the bridle: even so may the Diuell rule a man, having once gotten hold of his mouth by Gluttony, yea he then possesseth him wholly. The servant being corne-fed, oftentimes rebelleth against his master: even so the body having received excesse and more then enough, is apt to rebell against the spirit. Gluttony kills more then the sword of the enemy it makes many to age sooner then they should by nature. Excessive eating and drinking corrupteth the body, and ingendereth diseases. By Gluttonie men bee franked, as Capons are crammed. A
glutton

glutton is worse then a Hogge that feedeth filthily, and yet the Hogge is like his Sire, of whom he takes his manners; and doth but his kinde.

They that make Tavernes their temples, are like a Hog wallowing in the mire. For as the filthy Hogge tumblesh in mire and dyrt, even so doe gluttons and drunkards oftentimes wallow in damnable Drunkenesse and Gluttony; upon this foule sinne, other sinnes do depend, as namely, Greedinesse of meat, Devouring, Daintinesse, Excesse, Dullnesse of feeling, Foolish mirth, Vaine babling Ribauldrie, and Bold beastlinesse.

In the first Tower lived Lecherie, whose posy was A COMMON AND FILTHIE WHORE, DEFILETH BOTH BODIE AND SOVLE. For the filthinesse of a Harlot corrupteth a man within and without. Of all sinnes, this sinne of Lecherie is the pleasantest to the Diuell, because it hurteth both body and soule, and because hee was neuer toucht with it, being a spirit, and no body. Where not the Merchant a fat foole to make any bargaine, knowing afore that he shall repent it after: Even so the Lecher takes much paines, hee spends his goods to accomplish his desire, but after wards he repenteth both his paines, his cost and his purchase: notwithstanding, with that repentance hee is not forgiven of God, unless a full purpose and resolute intent of amendment there and follow thereupon. The Lecher in his life is three wayes tormented: first, with the heat of a Harlot: secondly with the guine of his hurt: and thirdly, with the lozinge of his owne conscience. He burnes in conuiscencie; hee stinkes with infamie, his conscience accuseth him for his offence. Lecherie is a ditch wherein the Diuell hurles other sinnes. To behold a woman wantonly, is a great alluring to Lecherie, so that good were it, not to looke upon her at all, but much better not to touch or meddle with her carnally. Sixe other sinnes wait upon Lecherie, to wit, Fornication, Adulterie, Sacriledge, Incest, Buggerie, and Rape.

In the second Tower dwelt Sloath, whose posy was,

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A SLOTHFULL HUSBAND AND A LWAIES SLEEPING. Sloath is a heavinesse of heart, and an hatred of spirituall goodnesse, whereby a man is made negligent in serving of God, eyther by good words proceeding from the mouth, or good works issuing from the heart, both which God himselve willeth. It is most fit to acknowledge a Creator, and an entreaser of that good and goodnesse which we daily receive: as also to confesse our selues sinners, and God the forgiver. But as people are dull to doe good deedes, so are they swift to commit sinne. Many evils grow by Sloath, whereof two be perillous, and Sloath her selfe confesseth no lesse: namely to neglect a converting unto Christ, and a carelesnesse of confessing sinne. Whereby it commeth to passe, that oftentimes many depart this life, not confessing themselves to haue offended God, neither yet converting or turning vnto him: in doing wherof they hazard both Body and Soule. It is a hard thing for one to dye well, that alwayes liued ill. In this Tower of Sloath are fiftene generall lodges or cabins: in the first lyeth Lukewarmnesse, in the second Laciuousnesse, in the third Drowsinesse, in the fourth Carelesnesse of himselve and his health, in the fift Delaying the time to doe good, in the sixt Recklesnesse, in the seauenth Dastardinesse, in the eight Vndevoutnesse, in the ninth Heavines of Heart, or hatred to serue God, in the tenth Wearinesse of life, in the eleventh, Desperation, in the twelfth Vnsteadnesse, in the thirteenth Vncostancy, in the fourteenth, Murmuring, in the fiftieth Vpaciencie. And thus much of the seauen Towers built vpon the wall, and the dwelling in the same. It remaineth now to say somewhat of the standing of this Wallace, which we intend to doe in few words.

CHAP. XI.

A description of the situation or standing of the Palace of worldly Felicitie.

This Pallace was situated or built in a pleasant Valley; upon the slope of a high mountain, surrounded with hills on every side; whereby it was not onely defended from force of tempests, which way soener the windes blew, but the very hills themselves were very lightly and seruiceable. For on the one side was a goodly Vineyard, wherein grew Grapes of sundry sorts on the other side it, yaldded great quantity of graine: on another side were proper woods, which yaldded great store of good timber, and Trees wherein bred all manner of Birds. On another side were Warrens and Cornibozowes full of Hares and Conies: in another place was a goodly Parke: wherein was no want of Deer, red or fallow. Beyond these hills were goodly Forrests, full of gentlemanly game for hunting. In the valley where the Pallace stood, was a maruallous faire graine meadow, through the middlest whereof ran a river of fine fresh water, upon the brimmes whereof on both sides a longgrew Appletrees, Pearetrees, Plumtrees, Olive trees, Elder trees, Oke trees, Elmestrees, and such like: fast by the goodly banke also grew many young Bassill tree, full of nuts, at the time of the yeere, and by that againe such store of walnutrees, as passe to be spoken, besides many ponds full of fish, and excellent orchards of all kinds of fruit, and goodly gardens also of sweet flowers. The river was not without great store of water foules, and as for the land, there bred in it Hawkes, Hernes, Pelicans, Pheasants, Cranes, Woodcocks, Bitters, Kites, Crows, Cormerants, Turtles, Woodquits, Eagles; to be short all kind of Birds possible, as might be perceaued by feathers, which fell from them to the ground burning themselves. What should I speake of

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Begin houses, and of secret Banketting places, fine and delicate: why it were but folly beside all this, you must thinke that there were tennis courts and other places of pastime: the wals therof were very high insomuch that it would haue made one amazed and dizzie to looke downe from the top. There was also a meruailous moat and fearefull to behold, the bridge whercof was not broad, and called Desperation, the passage ouer being a long narrow planks, so that if one went alovie, he fel in, with hazard neuer to be recovered. The stables were full of goodly Horses, as Hobbies, Jennets, barbed Horses, Geldings, Hackneyes, Gules, Camiles and Colts. The kennels full of dogs, as Gray-hounds Otter-hounds, Ware-hounds, Spaniels for land and water, Mastiues for Bull, Beare, and Boare. We sapt in a banketting house, and our supper excelled all the faire that euer I saw: Lady Venus kept me company, and I was pulled with the sumptuous seruice that I had. All my delight was to behold Lady Venus, who sat ouer against me, insomuch that at last Voluptuousnesse ouer-came. Supper being ended, in came Stage-players, dancers, maskers, mummers, and many sports, which we vsed daily in feasting. Now when I wared weary, I tooke my leaue of the company with good night: and then was I brought to the bruest Chamber in all the Pallace, Lady Venus and her waiting maids tending vpon me. But euery one departed after I was in bed, sauing only Venus, the Goddess of loue, with whom I lay all night.

C H A P. XII.

The Authour declareth how the wandering Knight, and such like Voluptuous liuers in this world, transgresse the tenne Commandements of Almighty God, vnder wrtten,



So long as the Knight continued in this pisseilent Palace of worldly desire, following his stonie fantasie, by vaine Voluptuousnesse enticed, he did no other thing but play the foole, dancke, leape,

leape, sing, eate, drinke, haake, hunt, fish, hunt whores
and such like, as did the prodigall soune, and lead a dissolute
life, for the space of eleauen dayes, which signifies a mar-
uallous mystery, and unfortunate. For the number eleuen
by the opinion of Christian Doctors, and Philosophers, is a
wicked and vnlike number, for that the number of ten
signifies the tenne Commandements of God, the number
eleauen which is one more, prophesieth and fore-telleth the
transgression of them. And herefore the Knight hauing remai-
ned eleuen dayes in the pallas, grievously transgressing the
will of God, letting loose the bzidle of his owne affections,
without refraining any of them, if thou note well the pre-
mises, and see into the sequell, you shall finde, that such as
liue after the order of the Pallace of worldly felicitie, being
giuen to follow the pompe and pride of the world, with the
pleasures and voluptuousnesse of the same, & same willing
to leaue that life, without purpose of change, may rather,
triumphing and reioycing therein. I say truly, that such are
transgressors of Gods Lawes. Contrariwise, such as ac-
count themselves here to be but pilgrimes, and fire their
affection on the other world, where Iesus Christ reigneth in
glory, reputing this life an exile, and desiring to be deliuered
out of it, so the end they may enter in at the Pallace of
the heavenly King, shall inioy the fulnesse and happinesse
thereof.

As this world yeldes a great deale of temporall goods
and transitorie honour, so doth it also make an end of them.
Now those that vse these gifts to the glory of God, are Gods
people. Contrariwise those that doe vse them voluptuously,
are vessels of the Diuell, and transgressours of the lawes
of God, as may appeare by the x. Commandements, which
I haue set downe for that purpose. Wherein all worldlings
may perceiue that by liuing voluptuously, they grievously
transgresse Gods lawes, to their owne destruction. And as
the x. Commandements were written in two tables, euen
so are they diuided into two parts. The first comprehends
foyre, concerning the loue of God: The second, fife touching
the

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the lone of your neighbour. And therefore who so leads his life toozbling-like, and seeketh his felicity in Voluptuousnesse, is doubtlesse a bell of the Dinell, and loveth not God nor his neighbour, because he transgresseth the law of God, which followeth in due and convenient order.

I Am the Lord thy God, thou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth, Thou shalt not bow downe to them, nor worship them, for I the Lord thy God am a ialous God, and visit the sinnes of the father vpon the Children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands in them that loue mee and keepe my commandements.

3 Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse, that taketh his name in vaine.

4 Remember that thou keepe holy the Sabbath day, fixe dayes shalt thou labour and doe all that thou hast to doe, but the seauenth day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou and thy sonne, and thy daughter, thy Man seruant, thy Maide seruant, thy cattle, and the stranger that is within thy gates: for in fixe dayes, the Lord made heauen and earth, the Sea, and all that therein is and rested the seauenth day, wherefore the Lord blessed the seauenth day, and hollowed it.

5 Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witness against thy neighbour.

10 Thou shalt not cower thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide,
nor

nor his Oxe, nor his Ass, nor any thing that is his.

This is the law of God, by which you may perceiue that such as liue in the Pallace of worldly Voluptuousness, are transgressours of the same. Contrariwise, such as seek for Heauenly Felicity are Gods beloved, and they shall haue the possession thereof. Nowe hearken what happened vnto the knight, hauing liued cleauer daies in the Pallace of vaine and worldly felicity.

CHAP. XIII.

The Knight rode to recreate himselfe, and view the Warrens and Forrests, which were about the Pallace of worldly Felicity, anon hee saw it sinke sodainely into the earth, and perceiued himselfe fast in the mire vp to the saddle.



After I had sojournd eleuen daies in the Palace, transgressing Gods commandements and leading a beastly life: I desired to ride into the Forrests thereabouts, not intending to giue ouer voluptuous life, but for my pleasure, because I was weary of making good chere. For although worldlings delight to eate, drinke, dance, leape, sing, ride, run, and such like: yet notwithstanding they cannot continue in this trade of life, without entermingling it with some recreation. Wherefore they often leaue, by that constraint, their pastimes, though they intend to retaine thereto againe. They doe not utterly abandon them, but breake off a season to procure them better appetite. I then being weary, was willing to see the warrens, and other pleasures, which when my gouernes Folly vnderstood, she told the tale to Lady Voluptuousness, and she consented to hunt or haake with me, whereof I was right glad. When I apparrelled my selfe in hunters guise instead of my helmet, a hat full of feathers, for mine armour, an horne, and I leapt vpon Temeritie my horse. Voluptuousness had a Hobby, Folly a Jennet, and the other Ladies euery one of them a Palfrey. There

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There came the Huntsmen with Grayhounds and Hares, hopping, hollowing, and galloping together, some one way, some another. The Dogs were at a hecke, by starts the Hare, the cry was pleasant to be heard. But in the midst of all our pastime, I chanced to breath my Horse, and turning towards the Pallace of worldly felicitie, suddenly I saw it sunke into the earth, and every body therein. But what lamentable out-cries they made, you that have reason are to iudge: then did there arise amongst vs a whirlwinde, with an earth-quake, which set vs all asunder, in somuch that I and my Horse sunke in mire hy to the saddle, all this while my mistresse Folly onely remained with mee. This earth-quake yelded such an aize of brimstone, that the like hath not bene felt: then I perceiued that I was far from the pleasant Pallace, Gardens, Orcharde, and Vineyard of Voluptuousnesse, and rather in a heathly bog sticking fast, and nothing nere mee but Serpents, Snakes, Adders, Loads, and venomous wormes. Such was my perplexity in this case, that I fell into despaire, being not able to speake one word, I was so sore amazed: but when I came againe to my selfe, remiued from death to life, and found my selfe in that heathly bog, I tare my haire, I rent my cloathes, I wept, I wailed, I howled, I cryed, I wrung my hands, I strooke my breast, I scratcht my face, I bit my armes, and spake thus: O wretch, O Alfe, O miserable soule, O captiue, O fondling, where is now thy Pallace of worldly Felicity? Where are now thy haue chambers, hanged with cloth of Arras? Where are now thy gallant Gardens, Orcharde, thy Bedchambers, thy Corne-fields, thy Coffers of Corne, thy Ladies so lovely, thy Hawkes, thy Hounds, thy Horses, thy Oren, thy seruants, thy soft beddes, thy good chere, thy Muses, thy Musicke, thy pleasure, and all the things which thou hast abused: Alas wicked wretch, how hast thou bene deceyued, thou thoughtst thou hadst bene in the Pallace of true Felicity, and for Felicity thou findest Vanitie: Thou hast bene wickedly enchanted thus to finde euill in, stead of good. Wherewithall I turned my selfe toward Folly, and

of the Wandering Knight.

and tailed at her, saying: **C**ursed, cruel, and detestfull beast!
D monstrous mocker of mankind; **D** filthy dawd, **D** be-
 demons Tiper: Is this the good hap I should haue? Is this
 the place of Felicitie, whether thou wouldest bring me?

Cursed be the day that euer I sa to thee, cursed be the day
 that euer I heard thee, cursed be the day that euer I beloued
 thee, cursed be the day that euer I folloved thee. It is euen
 so: that thus thou governeest, euen beastly and damnable:
 Is it euen so? that thou ledest people euen to perdition?
Where is the felicitie thou promisedst mee? **W**here is the
 good hap I should haue by thee? It is chanced to me euen as
 I doubted by the way, when thou discoursedst the filthy
 leasur, beginnings, and proceedings, howebeit thine in-
 chancements and thy flattery caused me to keepe the com-
 pany, when full fame, God wot, I would haue been rid of
 thee. But such was my arrogant ignorance, and ignorant
 arrogancy, that I folloved thy dangerous counsell. **W**hen
 I had thus scolded and take on, the lewde loutell, loudly
 laught me to scorne. **W**hereat being in a rage, I offered to
 draw my sword, but it would not be: then I spurred my
 horse, but he could not lift by his legs. **N**otwithstanding
 for al this I carried the mind til I might get out not hauing
 help, euen by mine owne strength and industry. **B**ut be you
 sure of this, that after a man be once sunke in, and drowned
 in fleshly voluptuousnesse, hee shall sticke fast, and not be
 able to recouer himselfe, vlesse hee haue the helpe of Gods
 grace, which hee of his goodnesse giue vs all. Amen.

CHAP. XIV.

The Author crieth out bitterly against world-
 lings, and their Felicity.



D wicked worldling, **D** Traytour, **D** Liar, **D**
 damnable deceiver, armed with filthy fraud and
 cursed craftinesse, hauing a face like a man, but
 a taylor like a Dragon, who with thy pestilent
 prating,

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praising, promise that which thou neuer wilt nor canst per-
 forme: to wit, peace, rest, assurance, blessing and felicitie.
 ¶ Here as contrariwise thou the worst thy selfe haue, cruell,
 inquiet, uncertaine, cursed, and desperate. And because thou
 wouldest bestow thy poisons, and not bee perceived, thou
 couerest it with a little honey of delight. O foolish world-
 lings and louers of Voluptuousnesse, why suffer you your
 selues to be so fouly abused? Why sit you not from her since
 you know she is damnable? Why doe you beloue a lyar?
 Why doe you follow a deceiver? Why become you acquaint-
 ed with such a murderer? Why doe you not purge your
 understandings of erroneous opinions? Why consider ye
 not what the world is with a perfect iudgement? If you did
 all this, you should finde your selues out of the way of
 worldly goods, voluptuousnesse, and pleasure, are mingled
 rather with sower things then with sweet.

In following Voluptuousnesse, you are not happye, but
 unhappy, not wise, but flat fooles. Saint Iohn saith All that
 is in the world is concupiscence of the flesh, concupiscence of
 the eyes, and concupiscence of Pride. The world and all her
 concupiscence shall passe, but he that doth the will of the Lord
 shall continue eternally. ¶ Hearken ye foolish worldlings, hear-
 ken you vessels of Voluptuousnesse. This teacheth you assu-
 redly, wherein consisteth all your felicity, and how it is dam-
 nable. Consider Saint Iohns words. That the World shall
 passe, and the concupiscence of the same: What meant he by
 the world? nothing else but as Saint Austen saith. All
 worldlings and louers of Voluptuousnesse, which prefer vi-
 sible things before inuisible, the flesh before the spirit, as sa-
 tan before Iesus Christ: even as commonly we call a house good
 or bad according to the vsage of them that dwell in it. The
 eye, the flesh, and the pompe of life is the worldlings felicity.
 that is their heauen. If all goodnesse came of God, (as sure
 the concupiscence of the eye, the flesh, and the pride, and pompe
 of life commeth of the diuell) are not they deceiued that think
 it good, or fixe their affection to follow it? I could say, there is
 a gnawing conscience to torment the worldlings. I could say
 that

that the voluptuous man hath the wrath of God hanging
ouer his head: I could say eternall death is reserved for his
reward. After excessive eating and drinking, comes surfeits,
headach, losse of wit, droopies, losse of appetite, griping of the
guts, pallies, weakning of the body, infannie, and shame.
Now to Auerie, wherein the voluptuous man taketh such
pleasure, as in nothing more: first what paines, what sor-
rowes, what torments and anguish hath the lewd lover, be-
cause he can compass his desire: his desire cannot be attained
without losse: for we see that lechery and gluttony breedeth
pouertie, which is a very heavy burthen. But imagine it
costeth nothing, as oftentimes it chaunceth among such as
be rich; yet notwithstanding they feelen what followeth,
namely losse of body and soule. Touching the sin of lechery,
a man therein is like vnto a beast: for in his blind delight he
is deprived of reason, and therefore the deed declareth it selfe
to be damnable. This sinne bringeth her reward in this
world, as droopies, pallies, leprosie, goiter, burnings, bot-
ches, and French poxe, which is the verie worst, the com-
monest the lothsomest, and the most infectious disease of all
besides that, banishment from all honest company, decay of
strength, and losse of good name and fame. Doe you account
him a happy man which spends his daies in drunkennesse
and lechery, hauing here so many helts: Abstinence as for-
bearance both not warn them to take heed therof, though it be
the only medicine. Now touching concupiscence of the eyes,
whereby couetousnesse and desire of riches is understood:
first, though Gold and Silver be but earth, what veneration
hath the couetous man to adriene it: He saileth our tem-
pestuous Seas, he climbeth ouer monstrous mountaines, he
diggeth deepe into the bowels of the earth, he suffereth han-
ger, thirst, cold, heate, and a thousand mischises. One is
drowned, another killed, the third robbed, and he that hath
obtained his purpose, liueth in feare to lose it: the couetous
man suspects every body. It is not coffers full of royne, that
can make men happy: Our Saviour termes it trash and
thornes, because it pricketh the heart, and corrupteth both

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boby and sotle. Saint Paule saith, He that wisheth wealch in this world, falleth into temptation. Is not Iudas an example, who in case of couetousnesse hanged himselfe? How to concupisence of Pride. He that hath honour, authoritie, might, estimation, and dignity in this world, thinketh he is happy, but such are laden with unhappines: for what paines, labors, and vexation indureth the ambitious man, befoze he can come to dignitie honor and authoritie? And when he hath it withall these vexations, he is not sure how long he shall enjoy it. We see oftentimes fortune turnes her whele, and that the ambitious end their liues with infamy. Take an example of Priamus, King of Troy, who flourished in friends and riches, honour, might, kindred, and childzen: did not hee and his of-spring the greatest part of them die most miserably, as for the rest they became seruitors and were at length killed in Troy. Croesus King of the Lydians, as rich and mighty as he was, after hee had raigned 15. yeeres he was vanquished by King Cyrus, lost his Realme, was carried away captiue, and ledde all the rest of his life like a slave.

Dionisius the cowardly King of Sicill, was hunted out of his realme, and became so poore, that he kept a schoole in Corinth, and by teaching little childzen he got his living very poorely God wot, and beggerly.

Michridates King of Pontus, a rich and mighty Prince, he subdued xii. nations, wherein some say, all languages were spoken, yet he for all that, after hee had wearied the world with warres, was forsaken of his owne people, pursued by his owne sonne, and overcome by subtilty: in so much that he was glad to desire a Frenchman to kill him, who did so and that was his end.

Valerianus the great Emperour of Rome, even hee that persecuted the Christians, and did much mischief, was taken by his enemy the King of Persia, who against the law of armes, made him lie downe, whiles he trode on his back, to leape on his horse.

Baiaferes the fourth King of the Turkes, was vanquished by Tamarlane, a Tartarian, and King of Sichia, who kept him in

In a cage like a beast, and with a golden chaine led him, like a spaniell, throughout all the armie: yea, he was glad to feed vnder Tamerlans table, like a dog. And therefore let this be a conclusion, that honour, authority, and dignity is no inheritance. Whence, what labours, traualles, vexations, and perils doe Princes passe through, even at the present, to maintaine themselves in their estates: What warres and slaughters haue bene committed partly to get, and partly to keepe rule and regiment: Ambitious worldlings cannot play with their pleasures, if they haue not first passed some of these vexations. In youth men runne their race without regard of conscience, but when age cometh on, and nothing left for lust: what white haire, a walking staffe or crutch, a paire of spectacles, cotten put in their eares, when none of these things can helpe him, then must he endure the gnawing of conscience, which Voluptuousnesse kept hidden a long time. What is pleasant to youth, the same is vnpleasant to age. And what comfort may an old man conceiue, when he can thinke vpon no time of his youth, that was well spent and verily bestowed. What discomfort is it, when conscience accuses the olde man of his young yeares wickedly waiked: But as the elect liue in hope, so doe the reprobate in dispaire. He that followeth Voluptuousnes, is Gods enemy. For S. Iames saith, He that loues the world hateth God. You may well thinke, that sinne is hated of God, when he suffereth his onely sonne to die vpon the Alter of the Crosse for this end, that sinne should not be unpunished. And why was it, but because the finnes of Adam increased, as generations multiplied: The euill rich man that liued at his lust, was tormented in Hell with fire and thirst, in whom the wordes of our Saviour Christ are verified, saying: Woe vnto you that now laugh, for you shall lament and weepe: Goe to you foolish worldlings therefore, and you vaine voluptuous persons, haunt your selues happy in following your fleshly appetites, when for such pleasures you shall suffer torments, not in this world, but in the world to come, you will sing a new note.

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But now to our knight, to whom we left in the mire, and
depe ditch of sinne. I referre you to the Psalmes of David,
and chiesely to the 36. 98. 71. 143. and there you shall find
the truth, that worldly felicity is no other thing, then vane-
tie, dreames, and mere abuses, and also that worldlings are
accursed and unhappy. Wherefore I beseech you in the name
of our Lord and Saviour Jesus Christ to vse the goods of
this world, as Pilgrims vse their lodgings, and such sorte
as they finde in their voyage, that is, not so set your hearts
vpon them, nor so to loue them that nothing be left for the
Lord. For as the knight saw the Pallace of worldly fel-
city strike sobairly, with all her people, and pompe: euen so
shall it happen vnto all Voluptuous worldlings, at the
dreadfull day of iudgement, vlesse they returne from their
wicked wayes, forsake sinne, embrace a new life, and serue
the Lord in holinesse and righteousness. Wherefore let vs
hidle our affections, refraine our olone pleasures, repent
with true sorrow of hart, attend, wait, and hope for the mer-
cy of God, by the intercession of our Lord and Saviour Je-
sus Christ, that he may make vs happy possessours of true
and eneralasting felicity, to whom be all honour and glorie
world without end.

The end of the first part of the Voyage.
of the Wandering Knight.

THE

THE
SECOND PART OF
the voyage of the Wandering
KNIGHT.

CHAP. I.

GODS GRACE draweth the Knight out of the filth o
Sinne, wherein he sticke fast.

I have declared in the first part of my Voy-
age, how being governed by Folly, in
contemning Vertue, and following Vol-
uptuousnesse, I entred into the pallasce
of false felicitie, there resting my selfe
for a certaine season, and transgressing all
the Commandements of Gods, in leading a dissolute and
worldly life, thinking that by lining so, I might be happy.
whereas indeed I was unhappy. And why? because that in
stead of Felicity I found Vanitie: For as I thought to
recreate my selfe in hunting, I sawe the Pallace of Volup-
tuousnesse linke, and come to bitter confusion, and my selfe
also plunged into the pit of sinne, even hy to the saddle. It
is an easie matter for a man of himselfe to fall into hell, but
it is impossible for him to get out againe, unless by the helpe
of Gods grace: I terme him to be in Hell, who liues in con-
tinuall wickednesse, committing sinne with delight. For
if he die in that estate, hell is his reward, but in this life if
he repent, there is hope of Salvation: For by Gods grace
he may be comforted and deliuered. Therefore man of
himselfe falleth into perdition, but without Gods grace hee
cannot

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cannot rise, by againe: God therefore seeing his creature
 ginen to all vanity led with ambition of worldly honour,
 and not ceasing his sinfull life, oftentimes sends aduersity,
 diseases, dishonours, and confusion in the world, to make
 him humble, and so open the eyes of reason, which Volup-
 tuousnesse had shut vp, whereby he may come to the
 knowledge of his sins, and confesse the same to God. All this
 is figured in the Gospell, where our Lord Iesus raised the
 widowes child, which was carried out of the cite of Naim
 to be buried, he commanded the bearers to say, and hauing
 touched the coffin of the corps, with a loud voyce he said,
 Yong man, arise, and straight way the dead body rose vp
 and speake: Which done, the Lord deliuered him to his sor-
 rowfull mother. The mourning mother mystically repre-
 sents the Church, lamenting for her dead children, to wit,
 wicked worldlings, and voluptuous Christians, which are
 worse then dead corpses. The widowes child representeth
 soules dead in sin. The coffin representeth the naturall body
 wherein lyeth the sinfull soule. The foure bearers carrying
 the dead soule to Hell, represent hope of long life, custome
 of sinning, delaying of repentance, and contempt of Gods
 words. Nevertheless, when our Lord will raise to life this
 dead soule, he commandeth the bearers to say, afterwards
 toucheth the body, sending vpon sinners aduersities, diseases,
 and misfortunes: but all that sufficeth not, vntill the Lord
 say vnto the soule, Soule, I say vnto thee, arise. Doe not we see
 oftentimes people visited with afflictions, murmur against
 God, cursing him that afflicted them: These by impatience
 being vnable to arise of themselves, is it not necessary that
 God say to the soule, Arise? There is no difference betwix
 his saying and doing: for what he saith he doth. And there-
 fore if the Lord say once Arise to the soule, she riseth, and
 then he deliuereth her to her mother the Church, which was
 sorrowfull for her sinnes. In like manner God to raise vs
 from my sinnes, sendeth aduersitie, to the end I should
 acknowledge mine iniquitie, and with humilitie turne vnto
 him, which I cannot doe without his heavenly grace, much
 lesse

lesse attchieue true felicitie and blessednesse, vnlesse his helpe,
Then was I warned by the scourges of God, that lining
woololing-like, and following Voluptuousnesse, I was not
happy but unhappy, being full of filthinesse and infection,
tumbling in the mire of all iniquity, from the which I could
not wite how to my selfe, for that the eyes of reason were clo-
sed vp by Voluptuousnesse, which afterwards were open by
Gods grace. To see the pitious estate wherein I was, and the
vnderstanding which Polly had darkned, made mee the wo-
fuller twetch in the world, neuertheless when I was whip-
ped with aduersity, I perceined my knowledge somewhat
clered and lightened, so that I found in conscience that I had
not accustomed my selfe greatly to honest things: and when
I saw the sequell, that there was no retiring of my selfe
without Gods grace, I lifted mine eyes to heauen, and wrin-
ging my hands, all ashamed and confounded, I lamented
with a loud voyce, and humbling my selfe before the face
of God, whom I had grievously offended, I made my
moane, saying.

O Lord God, father and maker of all things, I am not
worthy to lift vp mine eyes towards thee, nor to aske pardon
for those infinite sins whereof I confesse my selfe guilty. Ne-
uertheless, O God of all goodnes, and father of mercy, I be-
seech thee not to punish me in thy great rage, nor to condemne
mee among the reprobates: I acknowledge my euill, and
crave pardon for my misdoings: my former life displease mee
greatly, and my heart quaketh for feare of thy iudgements.
O God forsake not thy creature, which is a sinner, but ayd
and assist me with thy heavenly grace, whereof if I may tast
the vertue, I shall neede none other succour: O grant this,
for the glory of thy great name, and for the loue of thy deere
sonne Iesus Christ, to whom with thee and the holy Ghost,
be all honour and glory, for ever and ever. Amen.

As I was thus praying, with a willing minde, shedding
teares, striking my breast, conceining sorrow for my sinnes,
suddenly I saw a Lady descending, downe from heauen, set-
ting her selfe before me, fast by the hog where I sticke fast.

Whis

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This Lady was of a martiallous maiestie, and wonderfull courteous, she appeared to me in a garment of white swatten, a cloake of blew damaske, interpersed with gold. Her face shined like the sun, so that I was amazed at so soodaine a vision, not knowing what shee was, yet I took heart at grasse supposing some helpe came from heauen, to draw me out of the bog wherein I lay. In the end, with al reverence I made my petition vnto her, saying O good and gracious Ladie, whatsoeuer thou be, I most humbly beseech thee if thou canst, that it would please thee to helpe me out of this heauily bog of filthy infection. For nothing is neerer me but venemous serpents, and many some vermine. In the name of God therefore I craue thy helpe. To the which my request shee answered. O woe, thou seest now what reward Voluptuousnesse yieldeth thee for following her. If thou hadst beloued my daughter, thou hadst not bene in this misery.

Then I asked her, who was that daughter of hers, shee answered, the Gentlewoman which admonished thee eleuen dayes past, to leaue Voluptuousnesse, and to follow her: whom because thou beleuedest not, but neglectedst her counsell, thou yest in this unhappinesse. By this speech of hers, I knew shee was Gods grace, and the mother of Vertue. When fell I on my knees and weeping, thus I said: O deere Lady, my cursed counsellor Folly, drew me from thy daughter, and I most unhappy wretch beloued her: which deed of mine grieues me, and now I cry thee mercy, most humbly desiring thee of thy clemency, to deliuer me out of this filthy mire to follow thee. For although I deserue damnation for my misdeeds, yet thou being by nature mercifull, wilt spare me. Gods grace hearing this my lamentation, of her mercy stretched forth a Golden rod, and commanded me to lay my hands vpon it, which when I did, I rose from my saddle & so was out of the bog, where I left Temeritie my horse, and Folly my governess, to fly for frogges. Thus you see that Gods grace draweth vs from sinne, without any merit of ours: notobest not without an inward heart-griefe, and sorrow for sinne, which is a speciall gift of Gods grace.

Gods

Gods grace sheweth hell vnto the Knight, with all the Voluptuous company he saw in the Palace of wordly Felicity.

When I was out of the bog, humbly on my knees I gaue thanks to Gods grace, for her goodnesse being assured, that hee to whom God doth good is not worthy thereof if hee be not thankfull. Then Gods grace marched befoze me, saying, that I should follow her, the which I did. For doubtlesse our fre-will guideth not Gods grace, but Gods grace guideth our fre-wills. When I followed her, all to bee dargled, untill we came where I had seene the Pallace of wordly Felicity in greatest glozy, turned into a deepe dungeon of darkenesse, boiling with consuming fire, from whence came a wilde vapour and stincking smoake of burning brimstone, ouer the which we must passe by a little long planks whereat I was so afraid, that the haire of my head stood an end. When with sorrowfull sighes, I beseeched Gods grace to tell mee what was the sight which we saw, (quoth shee) This is the place of thy voluptuous pallace, with all thy allies, amongst whom thou was entertained. Watke well, if I had not bene thy helpe, and shewed thee mercy, thou hadst bene plagued with them. Thinke with thy selfe, if the place bee pleasant or no. Thou seest how the Diuell handleth those that be here with torment. This is the great King Lucifer, whom thou supposest to haue bene accompanied with so many nobles in the Pallace of counterfeit felicity: these be they that sit in the furnace: here is the reward of such as serue him.

When we saw a great bed of Iron red hot, wherein lay a naked woman, whom a great Dragon embraced, playing with his tayle betwene her legs, with two bly Serpents winding about her thighes, and eating her priuy members. This miserable woman lamenting, cryed aloud with terrible noyse. This (quoth Gods grace) is the bryde bed where

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in thou layest, and this Woman is the Goddesse of Lene; which kept the company. Wouldst thou be glad now to serue her? To which I answered no. Thou saist (quoth she) this is the end of voluptuous liuers and wicked worldlings. Aske them now where are their pleasures & voluptuousnes. Alas Lady (quoth I) for feare I dare not. Then with a loud voyce she began, particularly asking the question, saying, O cursed out-calls of God, & wretched worldlings, where are now your satre chambers, hanged with silke tapestrie your goodly gardens, your Dogs of all sorts, your Birds, your Horses, your beaue apparell, your delicate wines, your change of meats, your sweet waters, and seruants, Cookes, and Butlers, your Ladies of loue, and such like? O unhappy people, the change is great. Instead of your gluttony, you suffer hunger, instead of your drunkennesse you suffer thirst, for your sweet smelling you suffer stower fauours: instead of your lecherous louers you are accompanied with tormenting diuels, and for your former pastimes, you endure terrible punishments. When Gods grace had thus spoken, that cursed company cryed aloud: Woe bee to the houre that euer wee were borne: the heaue iustice of God hath deservedly punished vs.

This being past, Gods grace told me mee must passe euer that way, notwithstanding the plankes was narrow and long. When I, though I were afraid, followed her, she going before me for my safety. But I had not gon thre steps, but I saw Cerberus the dogge of Hell with his thre heads, yelping and gaping to deuour me: at which sight all amazed, my fate nipt, and straight he had me by the hailes to teare me. When I cryed to Gods grace for helpe, who looked backe, espied me in danger, and hearing me cry, Succour, Succour, she tooke me vp and in a moment deliuered me out of that danger: When I remembered what Dauid said: Si dixissem motus est per meus, misericordia tua Domine adiuuabat me. When I said, My feete slipped, thy mercy O Lord did helpe mee vp, Now when Gods grace carried me in her armes, I feared my filthinesse would hurt her aray, but I found it contrarie,

for her apparell was nothing spotted, and mine being foule became faire, which made me much to meruaile. Then said Gods grace. My sonne, like as the Sunne shineth into the Weats die fat, and yet returneth forth unspotted: euen so doe I without blotting my selfe, enter into thy sinfull soule, and in a moment doe make it cleane.

Then ouer the high mountaines and ragged Rookes away we walked, till wee came to a crosse way, where Vertue withed me to follow her, whose sayings when I calles to minde, it made me weepe bitterly for my sinnes and follies past. But when Gods grace, perceined me to be weary, and noyed with the sinels that I found in that lothsome lake, for pittie thes toke me in her armes, and at the last she theiued me the Schoole of Repentance, whether I must goe before I could enter into true Velicicy.

CHAP. III.

The Knight declareth how hee entered into the Schoole of Repentance and of his entertainement there.

When we approached to the schoole of Repentance, which was built vpon a high hill, timironet with a Wote, named Humilitie: Gods grace called, and out came Lady Repentance, in plaine apparell, hauing next her naked skin a smock of haire-cloath, and vpon the same a gowne of sack-cloth, girded together with a great leather girdle, a kercher of course Canuise vpon her head. With her also came two walking-maids, named Sorrow for sinne, and Confession of sinnes, both apparrelled like their Lady: the first seemed very sorrowfull and sadder, and the second was bashfull and shamefast, and hung doulne her head. When Gods grace spake to Repeniance, and presenting me vnto her, said: Here is a Knight which I haue brought to thy Schoole, that he might forget the euill which he hath learned abroad, and to be instructed in the good which hee

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must yet know: And being receined into the schoole of Repentance, I learned to liue well, and forgot all the euill which I was taught in times past. And whereas before, I learned to leape, dance, eate, drinke, play, hurt whomer, and to doe all villany and mischiefe: now I learned a new lesson, namely, to kneele, to fast, to pray, and to liue well, that contrary to all that I vsed in the Pallace of worldly felicity. When Repentance said to Gods grace, that my Hat full of feathers, and all things else about me must be put off, and cast away. When Repentance began to take off my sword, and first she hurled my Hat of haughtinesse into the dungeon, then off went my girdle of Intemperance, wherunto was tied my sword of Religion, which being broken in peeces, with my coats of haire-gloze, my bosen of lewde delight, and my doublet of ill desires, all were throwne into the lake, and there remained onely with me my shirt of lasciuiousnesse, the which also shee would haue pluckt ouer mine eares but I intreated her earnestly not to leaue me naked. So I was so: a while excused, but not altogether: so said Repentance, except thou cast off all the apparell the olde man, thou canst not come to my Schoole. Then Repentance said vnto me: Sonne, thou must enter in at this straight hole, whereout I came. But when I complained, and said, that it was impossible, because my head would not in, she said there was no other way or entrance into her schoole. Then I called to mind what our Lord had said in the Gospell of Mathew. The way is straight which leadeth to euerlasting life, and very few walke that way.

Now as I stood wondering at the narrow hole, I saw an old Serpent enter in, who for lacke of room lefft his skinne behind him, and presently returned all renewed, and young. Whereat as I marvelled, Gods grace told me, saying: Thus thou must doe. For in entring the Schoole of Repentance, thou must leaue thy old skinne behind thee, and afterwards thou shalt returne a new man. This is it which the Apostle speaketh of, saying: Put off the old man, according to the first conuersation, corrupted with ill thoughts,

thoughts, and put on the new man, which is to be created according to God, in truth and holiness of truth. The old man is the affections of Sinne, and the former euill life, which is left behind at the Schoole of Repentance, and the new man is the good life which is newly begun in holiness and truth. As Gods grace was thus teaching me, I saw an old Eagle, heavy-eyed, & thicke feathered flatterling aloft. This Eagle falling downe, vnder these times into a faire fountain thereabout, and presently retiaired young and lusty: which miracle made mee moruall to him then that of the Serpent. When said Gods grace, as the Eagle is returned from the fontaine of water young and lusty, so shalt thou after thou, comest to Christ with sorrow for the same, and confession of the same, which if thou doo, thou shalt recover thy first innocency, which I gaue thee in the Baptisme.

When Gods grace entred into the Schoole of Repentance before me saying I wil praye for thee in, for it is none but I that shew the way of repentance. With that the plucke me in, and forthwith I became an enemy to Sinne. Now therefore let no man glorifie himselfe, seeing it is Gods grace that goeth before mans will, and that by it meanes is made good. When I entring in after, and being a little way in, the passage wayed wider, Gods grace plucking me in by the head, and Repentance thrusting at my feet. So then in passing th at the narrow place, I left Lackwitsse my selfe behind me, to me in pieces, which she hurled into the ougeon, and all my body was scratched. Thus doth Repentance prepare her scholler, for if any by mouth wil confesse his former sin, not hauing inward sorrow and heart grieffe for offending God, and full purpose to amend his life, he is greatly deceived. For thinking to haue Gods blessing, he shall be sure of cursing. But to my purpose, Repentance put on my naked body such apparell as shee her selfe did weare, which when I saw, I thought vpon the Apostles, not that I thought myselfe as good as they, but hoping to come by (Gods grace) to the place where they are, I was well content to be as they did.

CHAP. III.

How true Repentance begins in vs, and how the Knights conscience accused him, what paines he had deserved;



It is true, that Repentance (as it ought) cannot be done without speciall grace from God. For the heart of sinfull men cannot change her disordinate life nor turne from their offences, nor prepare themselves to God, without the singular operation of Gods grace. The Doctors dispute daily, whether true Repentance taketh her beginning at loue, or at feare. This question cannot bee decided in few words: but to be short, I say it may begin at both. For true Repentance, being a worke of God, he may bying it as he list. But when it comes from loue, it is not ordinary or common, but meruailous. Iooke vpon the conuersion of Saint Paul, of Saint Mathew, and the theſe. But ordinarily God beginnes Repentance in vs by feare, as in the third booke of the Kings, when he commaunded Elias to come out of his caue to remaine in the Mount before the Lord, and a mighty strong Wind passed by, and rent the high hilles and ragged Rocks before the Lord, but the Lord was not in the winde: After that came an Earthquake, but the Lord was not in the Earthquake: After that came a fire, but the Lord was not in the fire: After that came a soft Wind, wherein the Lord was. In such sort, God sends to sinners, a Wind of terroure, to breake the mighty mountaine of pride, and the heart more hard then the Rocks, after that comes the troubling of the soule, after that comes the conscience, grudging the heart of the sinner and accusing him of his euill life: but yet the Lord is not there with his quickning grace: Neuerleſſe, theſe be fore-runners to prepare the way of the Lord. For when the peruerſe will of man is mortified by ſeruite feare, and led almost to hell: after comes the ſweet ſound of Gods grace, which reuiueſh the ſoule, ſaying: Lazarus come forth. This

is the boyce that giueth consolattoe, at the hearing whereof we may bee bold to depart in peace, with assurance of remission of our finnes. But it seemes that Repentance began first in the knight at lone, and that miraculously; for hee being in the fith of sinne, sodainely by Gods prouident con- fessed his folly, and loathed his lewd life hee required helpe and succour at Gods grace, who presently assisted him, and brought him out of the sinke of sinne. But this manner of conuersion is not ordinarily blessed.

There are indeede certaine foure runners to the inditing of sinners, which prepare the way to Gods requiring of quickening grace, and offereth vnto God a renewed spirit, and a pure and upright heart, which manner of conuersion, godly people chiefly doe vse. And herewithin cometh the knight to speake, purposing also to shew how it digresseth from Gods grace. When Repentance had thus apparelled mee with hate and sacke-cloth, I was set vpon a woole, and then Gods grace appeared vnto mee with two women and one man, which was a preacher. Now one of the women held in her right hand a sharp pickling Iron rod (called the gnawing of the conscience) in her left hand she had a red booke, whereat I was straid. For as she beheld mee, mee thought she thus saide vnto me. The other woman was courteous, mild, & gentle, holding in her right hand a booke of Gold, couered with pearles, and she was called Remembrance: Gods grace placed Conscience on my left hand, and Remembrance on my right hand, the preacher, Repentance, and her woman (as about me), and then commanded Conscience to open the red booke, which when I perceived, and saw the wordes written with blood, declaring all my offences, with comments vnto them belonging, for my following of Folly, I was amazed and became speechlesse. When Conscience with her Iron rod toucht me, pickt me, yea pearced my heart, and cryed aloud vnto me, saying. Behold thou wretch, blew this booke, and thou shalt see how thou hast lined, euen against God, and contrary to right and reason.

Thou hast bene proud, arrogant, ambitious, spitefull at others

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others prosperity, a prolonger of time, wrathfull, a backbiter, inurious, traitorous, hatefull, covetous of gold more then of God, gluttonous, wanton, chameles, a selves-hunter, given to all vices, and hath transgressed all the commandments of God, leading a loathsome life, denying God, swearing & blaspheming his name, an haynous offender, a false witness bearer a lyar, a desirer of other mens goods, disobedient to parents, cursing them and wishing their death. Furthermore, thou hast neither faith nor hope in God, but rather in the force, riches, honour, and friendship, of thy kindred with their authoritie. I cannot reckon by the rest of thy sinnes, for they are uncountable. Very little care hast thou had of Christs merits, or of thy owne soules health, but alwayes yielding to Voluptuousnesse, filthinesse and iniquity. When Conscience had thus accused me, sorrow for sin fell bitterly a weeping, and oftentimes strooke her breast. Then Conscience shewed mee what torments I had deserved for following voluptuous affections, and for loving them better then God. Thou oughtest, said she, to burne in hell fire that neuer quencheeth, and to be tormented with torments both of body and soule for evermore. Thy laughing shall be turned to weeping, thy joy to sorrow, thy songs to cries: yea, what paines can be named, but thou art like perpetually to suffer them, without hope of redemption: for this is the due reward of worldly felicitie, and following Folly. Woe thinke thee now, and tell mee if it be in thy power to rid thee from these grievances: Hearing my conscience thus speake, we thought I saw hell open to swallow me up, & with sorrowfull sadnesse I fell to the ground, before Gods grace spake lesse: but she had compassion on mee, and bad me rise, the which I did, though halfe in dispaire, and to re-comfort me she opened the booke which Remembrance held in her hand.

By the way, I have to let you know, that I have not yett
 By the way, I have to let you know, that I have not yett
 By the way, I have to let you know, that I have not yett

By the commandement of Gods grace, Remembrance read to mee the goodnesse of God, with his promises made to repentant sinners.

After Remembrance had opened her Booke: I perceiued the letters were Gold and Azure, containing the great goodnesse and infinite mercy of God to repentant Sinners, with faire promises annexed therunto. When at commandement of Gods grace Remembrance read out of that Booke vnto mee in this manner. Saint Paul writing to the Romanes, saith: Where sinne hath abounded, grace hath more abounded. He that mistrusteth the mercy of Gods, mistrusteth God to be mercifull, and in so doing he doth God great intury. For he denieth God to be Loue, and Power, wherein consisteth all the hope of poore Sinners. For of his great loue, he sent his onely Son to take mans nature vpon him in this World, that in the same he might suffer death vpon the Crosse, for the remission of sinnes. Consequently he promised for the loue of his sonne, remission and pardon to all poore sinners, so often as they required in faith, with an heauy and sorrowfull heart. Now God is as true of his promises, as he is of power able to performe them. And as he is of power, so will he doe whatsoeuer pleaseth him, God will pardon Sinners their sins, who then can let him from doing it? To whom God pleaseth he hath promised to pardon their sins, he forgiveth. The truth hereof is written in plaine wordes, and shewed by examples in many places of the holy Scripture, as well in the old Testament as the new. First, Esay saith: It is I myself, It is I my selfe, that hath blot out thine iniquities, for mine owne loue sake, and I will not haue thy sinnes in remembrance. For the loue of me (saith he) & not for the loue of thee, meaning my goodnesse and mercy, and not for the loue of thy merits. As if he said to all Sinners in this sort. If thou thinkest

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thinkest that I pardon thy sins for thy merits sake, thou art deceiued, and wallowest in despaire: no, no, but for my mercy and infinite goodnes I remit and forgive. Thou hast no cause to despaire, for the least part of my mercy excadeth all thy finnes. In another place he saith by the same Prophet: Turne your selues vnto me all the earth, and you shall be saued, for I am God, and there is none other besides me. What is the meaning of these words, I am god, any thing else, but that god is good and mercifull? If it be vnpossible but he should be god, it is vnpossible but he should be good and mercifull.

The same Prophet speaketh vnto every one of vs saying: Let the Infidell leaue his wayes, and the vniust man his thoughts, let them turne to the Lord, and he will haue pittie vpon him, for he is ready to forgive. By his Prophet Ieremy hee saith to the people of Israel, that hee was wroth for their Idolatry, and many other sins, neuertheless hee said, turne Israel, thou Rebelle, vnto me thy Lord, and I will not turne my face from thee, or as the Hebrew Text saith, I will not lay mine ire vpon thee, for I am (saith the Lord) holy and gentle, and keepe not mine anger for euer. By thy Prophet Ezechiel he saith, if the euill man repent him of his finnes, and keepe my Commandements, doing righteously, hee shall liue and not die, neither will I haue his former offences, any more in remembrance. Doe you thinke (saith the Lord) that I delight in the death of a Sinner, nay, rather that he should turne from his wickednesse and liue. Repent you then and you shall liue. The Prophet David said. What from morning till night Israel hoped in the Lord: what doth this signifie, but that the faithfull from their Pativity and Birth, vntill their very death, haue hope in the Lord?

There is mercy in the Lord, and great redemption attendeth vpon him. In Ioe! it is writtten. Turne your selues vnto Lord, with all your heart, in fasting, praying, weeping, sorrow, tearing your hearts and not your garments, so shall you be turned vnto the Lord your God, for hee is full of Clemencie, Mercie, and grace, slow to ire, and readie to forgive:

of the Wandring Knight.

giue: or (as the Hebrew text saith) such a one as repents him of euill, that is to say is loath to execute the punishment vpon Sinners, which he hath denounced and threatned. Michas, the Prophet saith. What God is their like vnto thee, which takest away iniquities and forgivest sinnes, for the rest of thine heritage sake: He keepeth not his ire for ever but of his compassion and mercy will haue pittie vpon vs. He will put out our iniquities, and throw all our sinnes into the bottome of the Sea. What Sinner is there that hearing these words, hath so heavy a heart as to despaire seeing that god is moze readie to forgive, then the Sinner is to aske forgivenesse?

Now let vs come to the new Testament, to try if there be not testimonies to the same effect. The Sonne of god, which is the infallible truth, spake thus to Nicodemus: god so loued the world, that he gaue his onely begotten Sonne, to the end that whosoever belaueth in him should bee saued and not perishe, but haue euermlasting life god sent not his Sonne into the world to condemne the world, but to the end the world should bee saued by him. To the Scribes and Pharisees which murmured because he did eate and drinke among Publicans and Sinners, Christ said: Those that be whole need not the Physician, but such as be sicke. Again, I came not (saith the Lord) to call the iust, but sinners to repentance. Not as a Judge, but as a Physician: for such as languish in their sinnes came I into the world, not that they should remaine Sinners, but to turne them from their sinnes, that being penitent, they might be made righteous: Likewise he told the Pharisees, that the Angels in Heauen doe moze reioyce in one penitent Sinner then in 99. iust persons, which neede no repentance, God (saith Saint Paul) spared not his onely Sonne, for vs, but that he should rather die, then we be vnpardoned.

If god spared not his onely Son to die for Sinners, what thing is moze precious vnto him, that he should refuse to giue them? And therefore the same Apostle speaking of Iesus Christ, saith thus, we haue not an hgh Priest which cannot haue compassion of our infirmities but such a one as in

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all points was tempted as well as we, time excepted. Let vs goe then boldly to the seat of grace, that we may obtain mercy & find grace in time conuenient. If I should rehearse all the places of the Scripture to this effect, the time would faile me. Thus wee see then, none hath cause to distrust the goodnesse of God, or to despaire of the greatnesse of his sins, seeing that God hath made so many faire promises to pardon the penitent sinner: there be many examples in the old & new Testament of the performance of Gods promises, as namely to Dauid, who committed both adultery and murder, he, euen he, by sorrowing for his offences, and crying Peccauit, obtained mercy and pardon of all his wickednesse.

Manasses the sonne of Ezechias, restored the false worship of God, which his father had defaced, and of an enill & ale to infidelitie, he himselfe offered vp his own children in fire for sacrifice. He persecuted the Prophets, and slue innumerable innocents, amongst all which, he caused the Prophet Esay to be sawne in peeces. In the end he was taken by his enemies, and led captiue into Babylon: but when hee was in his extremitie, he acknowledged his offence, and asked forgiveness of God, by whom hee was receiued to fauour, & restored to his Kingdome againe. The people of Ninine, whom God threatened by the Prophet Ionas, utterly to destroy, for the multitude of their sinnes, they repented and prayed, and so God forgauethem. The Samaritane also and the Cananite, notwithstanding their horrible sinnes, when they asked God mercy, he forgauethem, Matthew, Zacheus, & diuers other Publicans, vpon their repentance were receiued into fauour. Peter that denied his Master thre times, and gaue himself to the Deuill if he knew him, when he wept bitterly for his sinnes, he was receiued into mercy. The thiefe also vpon the crosse, being at point of death, euen this fellow, who liued vpon nothing but robbery & man-slaughter all his life time, acknowledged his hainous sins, asked pardon, and God forgauethim: yea, he obtained more then he required: for Christ said vnto him, This day thou shalt be with me in Paradise. This is gods property, euen to giue of his liberalitie more then men doe can

can aske. Saint Paul was a blasphemor and a persecuter o
Gods Church, & yet he receiued mercy. God hath set downe
such persons as examples for sinners, to the end they should
not doubt of his mercy: and to teach them that hee doth not
pardon offences for the merits of the sinners, which are
starke nought, euen when they are best, but for his mercies
sake, which is aboue all his works. For so to imagin of mens
merits is destruction: if any thing be ascribed vnto merits,
then for the merits of his Son Iesus Christ, & for his bitter
Passion sake, let this be the conclusion, that albeit the Sinner
hath committed as many sinnes as there be drops of water in
the Sea, or handson the Sea shoze, yet he hath no cause to di
spaire, for though they be neuer so monstrous and manifold:
yet the mercy of God doth infinitely exceed them. For his
mercy consumes them sooner, then the fire doth burne by the
dry Doe. When I heard Lady Remembrance read these
wordes, I toke heart at grasse, and recited a place written
in the Psalmes of David, According to the multitude of the
griefe and sorowes of my heart, thy consolations haue re
freshed my soule. And then falling on my knees, holding vp
my hands, with sorrowfull countenance and compunction of
heart, resting wholly vpon the mercies and promises of God
and the merits of our Lord and Saviour Iesus Christ, I
most humbly desired pardon for my sinnes, at the hands of
Gods grace. Vpon which unfained confession of mine offen
ces, and heart-griefe, handmaids of perfect Repentance, and
foze-runners to the purpose, I receiued by the meanes of
Gods grace, the benefit of the death and passion of our Lord
and Saviour Iesus Christ, to whom with the Father and the
Holy Ghost, be all honour and glory for euer and euer. Amen.

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CHAP. VI.

A Sermon which Vnderstanding the good Hermit made vnto the Knight, vpon the history of *Mary Magdalen*.



The name of the Father, and of the Son, and of the Holy ghost, Amen. The great goodnesse and vnspcakable mercy which hath bene vsed in all ages and times, of our Lord and Saviour Iesus Christ towards all poore Sinners, are in many places of the Gospel made manifest, & clearly notified: but chisly in the sequent of Luke. Wherin mention is made, of a sinful woman, letwde of life, and of ill name, contemned, despised, & abhoyred of men, whom swete Iesus did not onely receiue to fauour, but also by inward & secret inspiration, drew her to Repentance, holy and in what sort, heare and vnderstand. The Gospell saith, that there was a Pharisee, furnished with false faith, and nuded with a vaine opinion of holinesse: he was a great Doctour of the Law, & a renowned Iusticiary howbeit weake in faith, and yet very high minded. When our Saviour had one day preached and instructed the people, by his diuine and holy doctrine, exhorting poore Sinners to turne to God by Repentance, and pffering many Parables and Similitudes, as the Prodigall Child, the lost Sheepe, and such like, whereby he both declare and signifie, that he is inclined to compassion, ready to haue mercy, and to receiue inclined to compassion, ready to haue mercy, and to receiue into fauour all repentant Sinners; the proud Pharisee prayed him to come in his house, and to dine with him. The good Lord which had taken vpon him mans nature, and was bozne for the saluation of all, denied not this proud fellows request, neither refused to enter into his house, although hee was ambitious, but down at the table sat the Sonne of God, made man for the saluation of men. Hee was conuersant among men, he did eat and drinke with men, he offered himselfe a helper to euery one, shewing vnto all his goodnesse, without exception of any. Now he being set at the table, there
came

came one vnto him in shape like a woman, but in courage a man, who by the brute of the whole Citie, was counted a great sinner, and verily reported of the world, & such a one indeede as every Body mocked and pointed at with their fingers. But yet in the sight of God she was in great honour, not because she was an hainous sinner, but because shee was predestinated & elected of God, from the beginning, to raigne with him in his heavenly Kingdome.

This woman hearing by report the renowne of our Redeemer, & that he shewed himselfe sweet and bountifull to all sinners, defending them against the malicious slanders and mockes of the proud and arrogant Pharisees, and promising to every one that belaued in him, the Kingdome of Heauen: this woman was inspired both outwardly and inwardly by our Lord and Saviour Iesus Christ, to see and heare him preach. Then did shee by outward speech expresse, how she was inwardly affected and moued in minde, and seeing her soule sore sick and diseased, her heart full of iniquity and sinne, her Conscience defiled with all kind of vice, her selfe frustrate and void of all hope of health, and desiring how to recover this malady addrest her selfe to seek him who is the onely Surgeon of all sicke soules, shee sought for grace at the Castell of Mercy, and though she was a shamefull sinner, yet was shee receiued of him, which came into the world to save sinners. Shee came not pompeously arrayed, nor yet came with a traine, shee came alone and not empty handed: for shee brought with her a bore full of most precious ointment, of a sweet smell, representing the Faith, Hope, and Charitie, lodged in her heart.

What could this be but the sweet smell of Vertue? For what represents the box of Alabastrer Stone, but holy faith, founded vpon the true corner Stone, Iesus Christ, wherein is conserued all vertues, and without which it is impossible to please God? Came she alone, being accompanied with Faith, Hope, and Charitie, Humilitie, and Repentance? Shee entered the house vncalled, where was her Physician, and putting apart all shame, which might hinder her, together with the

mockes

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mocks of the proud Pharisees, which sat at the Table, she craved comfort and health for her sick soule, acknowledging her griefe, and that being certaine he to whom she came, had power to helpe her. Unto this Physician she could not haue come without faith, she was not so bold and hardie as to looke Iesus in the face, but fell at his feet vpon her knees, lamentably weeping, and with the floud of her teares washing his feet, and wiping and drying them with her haire lockes; then she kissed them, and with her precious ointment she anointed them.

All this while her voice was not heard, but her heart spake vnto the true Sonne of God, saying: I haue no need to declare with my tongue my inward griefs, or to expresse the cause of my coming hither, seeing thou knowest the secrets of the heart. Unto thee I come O Christ, for remission of my sinnes, offering to thee my sorrowfull heart for sacrifice. Surely this Woman working well weighed giueth euidence that she was right hartily sorry for her offences. For her Christall eyes and her faire face, which was wont to be painted with costly colours, for the adorning of her beantie, to allure licentious Louers, and to like voluptuous Worldlings, is now turned into teares. Her body which afore time was giuen to delights, is now afflicted with fasting: her laughing, is turned into weeping: and as her first life was wholly bent to please the world, so now it is more vehemently and earnestly disposed to please God.

With her faire flaxen haire, which she was wont to keepe daintily, she hath dyed our Saviours feet: her sweetelips, wherewith she vsed to kisse her louers, hath kissed his feet, her odoriferous ointment, wherewith she beautified her face in wantonnesse, hath anointed our Saviours feet. Now all this was a sure signe of Faith, Hope, and Charitie, and thus you see how we ought to repent. Surely we should doe according to Saint Pauls Doctrine, that every member which hath consented to commit iniquitie, should be offered vnto the Lord, as instruments of righteousness, to receiue sanctification. As for example, to make the matter more manifest.

Hast thou bene a drunkard? Be come now sober. Hast thou
ben a glutton? Now fast. Hast thou bene proud? Be now
humble. Hast thou bene countous? Now giue almes. Hast
thou bene wretched be now gentle. Hast thou bene eniuous
Be now charitable. Hast thou bene traiterous? Be now
faithfull. Hast thou bene lecherous? Be now chaste. Hast thou
bene blasphemous? Be now fearefull to speake any thing
but truth. And so consequently to every vile vice, lay a meete
medicaine, which may serue for thy sickness, and expell the
poyson of sinne.

But now let vs see what may be thought and iudged of
this Pharisee, who so saulely he sought our Lord and Savi-
our to come into his house. Surely he seemed, as he was, a
vaine-glorious Hypocrite. For when he saw the weefull
Woman saue at the feet of our Saviour, with her teares
washing them, with her haire wiping them, with her mouth
kissing them, and with her precious oyntment annoynting
them, he blamed not onely her in his heart, but also our Lord
for suffering her. When the Lord toke the sicke woman, hea-
led her of her sicknes in the presence of this proud Pharisee,
and withdrew physicke from him, whose heart was wounded
to the death, with the dart of vaine-glory: then he wiled him-
selfe frantick, and as one that had lost his vnderstanding, not
knowing his griefe, nor what medecine would doe him good:
But what said he in his foolish heart: If this man (quoth
he) were a Prophet, he would quickly know what woman
this is that touched him: for he is a great sinner.

This Pharisee is of the race of the vaine-glorious of whom
the prophet Esay speaketh in their person saying: Come not
neare mee for I am cleare: or as another translation saith
Get thee hence and meddle not with me, for I am holier then
thou. Euen so surely it is not vnlike if the woman had come
neare the pharisee, he would haue vied these words, and haue
said: Stand back and touch me not, for I am holy, but thou
art knowne for a hainous sinner. Certainly, true righte-
ousnesse, and holinesse hath compassion vpon poore sinners,
whereas on the contrary, false righteousness and hypocritie

The second part of the Voyage

hath them in hatred and dishaine. But let vs listen with what sentence this fowle Pharisee was conuicted and reproboued by our Saviour, to bee worse then this sinfull woman. The Lord then to them that hee was not onely a Prophet, but also the Lord and God of Prophets, answered the thought of the proud Pharisee, saying: Simon, I haue somwhat to tell thee. When said he, Speake on Master.

A creditor (quoth the Lord) had two debtors whereof the one ought him 300. pence, the other but 50. now they both hauing nothing to pay, the creditor forgives them the debt. Now tell me which of those debtors loueth the creditour most? Simon said, I thinke he to whom most was forgiven; Iesus answered. Thou hast rightly spoken.

Our Lord in propounding this question, desired also to heale this Pharisee. For it hee had denied it, Iesus would haue eaten none of his meat: These two debtors were Simon and the sinfull woman. The sinfull woman not onely by the iudgement of the standers by, but also by her owne confession acknowledged her selfe more indebted then Simon, and Simon lesse indebted then she, because he thought himselfe righteous in respect of her. The creditor is our Lord God, who lends and giues vs his gifts, both temporall and spirituall, to interest, disbursing to one five tallents, to another two, and to another one. Now then is signified by the iudgement of Simon, that the woman was most in debt to God, vnto whom he forgane most. And because she loued God better then Simon did, she deserved againe of him to be better beloued, in she did more good seruice to God, then Simon did, notwithstanding his meate.

Wherefore the Lord valued the loue and good will of this woman, and preferred it before Simon, reprehending him of his arrogance, and saying: Dost thou see this woman, whom thou iudget more in debt then thy selfe? I entred into thy house, and thou hast not giuen me water to wash my feet, but she hath washed them with teares, and wipt them with her haire, though water was easier to be found then teares. Thou hast not touched my mouth, but she hath kissed my feete.

Thou.

of the Wandring Knight.

Thou hast not annoynted my head with common Oyle, but she hath annoynted my feete with fine ointment.

So that by these signes thou seest that she loues me better then thou doest. Therefore I tell thee, that many finnes are forgiven her because she loued much. For to him is least forgiven, that hath least loued.

The Lord said this to beate downe the proud opinion of the fond Pharisee, not that he was but little forgiven, but because Simon might know that he thought so. For truly as who so committeth most finnes, is most indebted to God: so like wise is he that hath least offended. To conclude, both the lesse and the great stand in neede of Gods grace, vnto whom they cannot come of their owne strength and vertue. As the greatest sinner referreth to God the remission of his finnes: euen so ought the iustest man to doe also. For there is no sin which one man committeth, but another would commit the like, if God, who made man without sinne, did not keepe him from sinne, as witnesseth Saint Austin. But perchance one will say, I haue not committed adultery as this man hath. To whom I answer. Thou hast not had such occasion ministred as he hath had: and he hath not had the grace to auoyd it as thou hast had. It was Gods doing, and no will of thine, if thou hadst had no occasion nor conuenient time, nor fit opportunity to fall into that sinne. Suppose thou hast had occasion offered, with opportunity and all things fit, and yet hast refrayned: Well, it is God then that guided and gouerned thee, that thou shouldest not doe it. Acknowledge then the grace of God, as thou art bound, because thou hast not committed such a sinne. For as hee who hath committed most finnes, is most indebted to God: euen so is hee who neuer sinned, Gods debtor. For were not the grace of Gods guide, hee would doe enough. Now to our purpose. After the Lord had convinced the Pharisee of his proud opinion, to comfort the sorrowfull woman lying at his feete, he said thus: Woman thy finnes are forgiven thee. O ioyfull voyce; O happy Woman, that art worthy to heare the sonne of God speake to thee, and forgive thee

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the thy finnes. But those comfortable words of the Lord greatly offended the proud Pharisee at the feast, who turned them to blasphemy, saying: What fellow is this that also forgiveth finnes: It is apparent enough that he is a blasphemer: for to harden, and forgive finnes belongeth only to God.

No doubt our Lord Jesus Christ was taken to be a very pious man, of him that requested him to dinner, and to those which were at the table. It was knowne that man could not forgive finnes, but they believed not that Jesu Christ was God, and therefore say they: What fellow is this, that forgiveth finnes: These feasters were sick of a deadly disease, which they neither knew, nor yet the remedy to heale and doe them good. It is not a madnesse that such as are sick should fall a laughing at them that are sound and in good health: So did the Pharisees laugh at Jesus Christ, and the woman, who were not sick: or if she were sick, she acknowledged her sicknesse, and sought helpe of the Physician. It is most true that man cannot forgive finnes, but this woman which believed that Christ could forgive finnes, believed also that he was God, and therefore able to forgive finnes.

But why did not our Saviour Christ answer these murmuring Pharisees, and say: I am the sonne of God, when they asked the question, saying: What fellow is this that forgiveth finnes: No, he let them murmur, and turned himselfe towards the woman, and said: Thy faith hath saved thee, depart in peace. Though she heard him say unto the Pharisees, these men murmur and esteeme mee as it please: yet them, neverthelesse be thou assured that thy faith hath saved thee, and therefore depart in peace, and enjoy full rest and tranquillitie of conscience, justified by a lively faith, and fulfilled with love. Let all sick soules that are laden with finnes, if they will be healed, let them (I say) come in faith and assured hope to the true Physician of soules, which is Jesus Christ, let them confesse their offences with sorrow and weeping, let them wipe the sweat of our Lord with their haire, and they shall be restored, made whole, and recover their

their health. Let your superfluous riches be giuen among the poore, and not spent in feasting, and pompous apparrell. And after that the sinner with loue and liberalitie hath thought vpon the poore, helping them in their neede, as well with good counsell, as with almes. beues, and liuing as the rule of Gods word requireth he shall receiue peace and quietnesse of conscience, and be reconciled to God the Father, for the merits of his deere sonne Iesus Christ, to whom be all honour and glory, for ever and euer. Amen.

CHAP. VII.

The Knight having heard the Sermon, receiued the holy Communion, and dinner ended, mounted into a Chariot, & was (by Gods grace) carried to the Pallace of Vertue.

Theat was the comfort I tooke by the Sermon of the good Hermit, wherfore I was desirous to know his name, the which I asked Lady Memory, who tolde me that it was good Vnderstanding. When I receiued the holy Communion, which being ended, and thanks giuen to God, I meant to salute and gratifie him. But before we went to receiue the holy Sacrament of the body and blood of our Lord, and saviour Iesus Christ, I remembred the great loue of our Lord, which humbly tooke vpon him our frayle and weake nature, for our sakes became accursed and suffered most bitter death vpon the Crosse, to deliuer vs out of the bondage of sinne, hell, and eternall death, and to bring vs to everlasting life. I remembred also that loue which he shewed vnto me in drawing me out of the sinke of sinne, wherein I was plunged ouer head and eares: so that I was not onely drawne from my unspeakable sinnes, but also made a communicant of the mystery of his diuine maiesty, by faith. And to the end it might please him to giue me grace to receiue it aright, I prayed vnto him on this wise.

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O Sweete Iesus, and louing Redemer: I yeild thee thanks for thy unspeakable loue, by which thou hast purged mee from the filth of sin, and pluckt me by thy grace out of the darke dungeon of death. Behold, I reconcile my selfe vnto thee most heartily beseeching thee that thou wouldest vouchsafe (amongst the great number of thy benefits) of thy great liberality, to giue me grace to be a faithful partaker of thy precious body and blood; represented vnto me vnder the visible forme of bread and wine. O immortall King, I am not worthy, I confesse, of so great a benefit: yet I beseech thee, as thou dost make the vnworthy, worthy, and the sinners iust, so make me worthy to receiue this holy, blessed and heavenly Sacrament, to my soules health. Feed my soule, O Lord, with thy spirituall body, and let thy blood reuiue and quicken my spirit. O make me (by the grace daily increasing in me) a member of thy misticall body, that I may be included within the covenant and blessing which thou madest with thy Saints and Apostles in thy last Supper: communicating vnto them the holy Sacrament of thy body and blood: and consequently that I may be of the number of them, which according to the vowe and promise made in Baptisme, doe liue in faith, and by thy grace are receiued into the companie of Saints. Amen.

This prayer being ended, with all reuerence and deuotion I receiued the holy Sacrament, and that being ended, we went from the Chappell into a great hall, where I met the good Hermit Vnderstanding, whom when I had saluted, and hee mee, I thanked him for his good Sermon. When as wee were talking, Gods grace said vnto me, Sir Knight, I giue thee for thy Gouvernour this good Hermit Vnderstanding, he leaue his counsell, and doe what hee commaunds thee. When I remembred my old gouernesse Folly, whom I left in the bogge amongst Serpents and Loads, so I was very glad of my Gouvernour, and gaue thanks to Gods grace: who from the Table gaue mee drugs to eate, and repeated vnto mee a place, written in the 80. Psalm of David, Open thy mouth wide, and I will fill it.

Then

of the Wandering Knight.

Then hauing swallowed that which he gaue me, I for-
gat the world, and made no reckoning of any thing therein.
For all my desire was in hast to see the Pallace of true Fel-
citie. I desired death to be with Christ in heauen. Dinner be-
ing done, the gates of Repentance were opened which were
narrow: contrariwise, as it appeareth in the first booke, that
the entraunce into the Pallace of Volupinouse was wide,
large, and great, but the end thereof was desperation and
destruction: as on the other side, the entring into the Pal-
lace of repentance, is straight and narrow, but the end thereof
is eternall life. For Repentance (as Saint Paul saith) lea-
deth the repentant to everlasting saluation. When the gates
were open, I mounted vp into a Chariot of Ivory, hauing
golden wheeles, and two white horses with wings drawing
the same. Gods grace gat vp first, and with her hand helped
me vp, then followed the good Vermit Vnderstanding, then
Memorie, Conscience, and Repentance, but Gods grace gover-
ned all, who touching the horses with her rod, they mounted
vp ouer the Mountaines which are aboue the earth. So we
passed through the region of the aire, where inhabiteth al the
wicked spirits, which watcheth to annoy such as would mount
vp to heauen.

And though I was greatly agast hereat, yet my trust
was in Gods grace, vnder whose wings I hid my selfe. I
trusted not in my Conscience, although it was at peate, nor
to Repentance, nor to Vnderstanding, but to Gods grace
onely, who safely shrouded mee vnder her wings, as the
Hen doth her Chickins against the coming of the Knight.
Then she commaunded the wicked enemies to get them
hence, and they forthwith fled away, crying aloud: Now
haue we lost our Knight: loe he is mounted vp to the Pallace
of Vertue, in despight of vs all: Now he is escaped vnder the
wings of Gods grace. Being past this brunt, I hartily thank-
ed Gods grace of her goodnesse, and on the sodaine I saw vp-
on the top of a mountaine a goodly Pallace. Now for that
loue ingendzeth familiarity, and familiarity breeds boldnesse
I asked Gods grace, what place it was: and she tolde me it
was

The third part of the Voyage:

was the Pallace of Vertue. It was so high that it reached euen to Heauen, and about it were seauen faire Towers of Alabaster. In the first dwelt Faith, in the second Hope, in thirde Charitie, in the fourth Wisdome, in the fifth Iustice, in the sixt Fortitude, and in the seuenth Temperance.

In the first Tower, Gods grace bestowed me Faith, which waited for our coming, nere vnto whom I might perceine the Pallace of true Felicity. With that I desired Lady Memory to put me in minde in the morning of seeing that gallant City. Whiles we talked thus, our Chariot arriued at the Court, where Lady Vertue with her Daughters, Faith, Hope, Charity, Wisdome, Iustice, and Temperance dwelt. At the first sight I knew it was the same Lady Vertue, which afore-time had so wel admonished me, to whom I gaue no eate. Then reuerently vpon my knees lamenting, I cried her mercy for condemning her counsell, and following Vnleuesnesse. Wherewith she made me arise, and in token that she toke in good part my recantation, she sweetly kissed me, and had me welcome. So with great ioy, accompanied with Gods grace, true Vnderstanding, quiet Conscience, and vnfained Repentance, I entred into the Pallace of Lady vertue.

Thus much for the second part of the Wandring Knights Voyage.

THE

THE THIRD PART

of the voyage of the Wandering.

KNIGHT.

CHAP: I.

The Knight declareth the great good, the solace and the pleasure, which he found in the pallace of Lady Vertue.



If I had a thousand tongues to tell the truth of all the good & pleasures, which I found in the Pallace of Vertue; and if I liue a thou and yeeres to report this matter, all were too little, in euery point to decipher it: for it consisteth not in Angelicall knowledge, much lesse in mans wit, wholly to comprehend so notable a mystery, none knows it but he who hath proued it. You may be sure that there are not, as in the Pallace of worldly pleasure chambers hanged about with silke Tapestrie and euery corner sumptuously and superfluously adorned. No, no: but there were histories of the old & new Testament to view and marke. I found not their cosers full of gold and siluer, cupboards of plate, presses of likes, a manner of Percy ware, neither dainty dishes, delicat drinckes, balwy songs, wanton Musicke, the Lady of loue, her son Cupid, nor any thing that worldlings embrace, but I found a thing far surpassing all that is in the world.

This good, this ioyfull, this comfortable, this unspeakable, this incomprehensible thing, cannot bee named worthily enough: but good and bad hee is called God, euen hee, who is the onely soueraigne god aboue all things, reasonable, and unreasonable. Peraduenture you will say this is strange newes, that you sir Knight should see God, in the Pallace of

B

Vertue

The first part of the Voyage

Vertue. How is it strange : seeing hee is euery where , not onely in heauen, but also in earth, and in hell. Truly, I confesse that God is euery where, but I deny him to dwell euery where, and yet I know that by his power and inuisible presence he is euerie where, though not euery where by the fullnesse of his greatnesse, and his gifts : it followes then that he dwelleth euery where, I pray you what profiteth it the damned, that he is in hell, by his power, iustice, and vengeance : Truly by such presence of God, they haue no ioy, no consolation, no benefit nor felicity, for that all are cursed in whom God dwelleth not by his grace, whatsoeuer they be, be they Kings, Princes, or Popes, who haue all other riches and delights in the world. But all they that haue the grace of God are happy, or at least wise in hope, though they liue euén in a loathsome prison, and are poorer then Lazarus, which desired to bee refreshed with the crums that fell from the euill rich mans table. Now, when we pray to God, we say : Our Father which art in Heauen, for, that is the place where God giues the introyng and possession of himselfe to his elect, and that is their dwelling, prepared by the grace of God. What is it that God spake of, by the Prophet Ezechiel, saying: Heauen is my seate, and earth is my foot-stoole. Forasmuch saith God, as I dwell in mine elect by grace, I will tumble at my face those that loue Voluptuousnesse, rather then their maker. In the booke of Wisedome, it is written: That the seate of wisedome is the soule of the iust, God is wisedome and the iust soule his seate. God is in euerie place where he dwelleth, but he dwelleth not in euery place where he is. This is most true, though meruailous, for the euill are alwaies where God is, but yet God dwelleth not in them.

Whersoener the wicked are, they cannot hide themselves from God, & yet they are not dwellers with God, nor God a dweller with them. They are where God is : as the blinde man in the light of the Sunne : The light is not in him, because he hath not the vse of it. But the good are alwaies with God, and God dwelleth in them, as in his Temple. Saint

Paul

Paul saith. That the Temple of God is holy. And therefore if ye liue as he commaundes you, you are his Temple: and God himselfe saith, I will be in them, I will walke amongst them, I will be their God, and they shall be my people. Now therefore you see that although God be euery where in his power, yet he dwelleth no where, but where he is by grace. It is plaine, that where vertue is, there God inhabiteth by grace, which is the onely consolation of all reasonable creatures. Is it possible that any man can finde in heauen or in earth, such soueraigne good as is in God, who is the most excellentest and chiefest good, and the true top of all reasonable creatures? How can that body faile in any goodnesse, which hath God by his grace resting in his heart, who is the onely authour of all goodnesse, and the giuer of all true ioy and perfect felicity?

But some will say that they see good people in the world, oftentimes suffer misery, depriued of their goods, and put by the pleasures of this world, which appeareth in the sadnesse of their countenance: for they seemed to be conceiued with sorrow, and as if were to labour and trauaile in heaviness, as a woman in child-birth. I confesse it to be so, but yet if you say that they are not furnished with all good and true ioy and felicity, you erre greatly. For the soueraigne good which is God, dwels in the iust soule for euermore: although worldly worldlings say in their hearts and thoughts: Can it be that those miserable men, which are afflicted with poverty or imprisonment, haue more possession of true felicity, then we that swallow in wealth, and are without want of any worldly pleasures? But they consider not that true ioy consisteth in the soule. But be ye sure, that as the soule is the most precious part of the body so ought the goodnesse of the soule to be greater then the goodnesse of the body. The ioy of the iust and righteous is more inward then outward, for all his goodnesse is in the soule: as the ioy of an vnquiet worldling is outwardly in the body. This iust man suffereth outward extremities, but yet inwardly he hath more ioy then the voluptuous man. And though the iust man, being alwaies as

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licted, maketh the wo of sadnesse all his life time, yet at the houre of death their ioy and consolation appeareth, with hope of eternall life: whereas contrariwise the worldling goeth his way with grudging and despaire. The iust man esteemes gold and siluer to be coloured earth, worldly wealth and voluptuous feeding, to be famine and filth: honour, dignity, and delight, to be swoake, which the aire consumeth so vainly: to be short, he maketh all the world no better then an erile: and although his body be detained here for a season, yet all his thoughts, cares desires, and meditations, are conuerfant among the orders of holy Angels, and the happy assembly of Saints in heauen singing Psalmes and praises incessantly. So that whatsoever wee esteeme euill in this world, God turnes it to good. For hee makes vs reioyce in tribulations, taking them for medicines to purge our corruptions, and not accounting our persecutozs as our enemies, but rather as helpers to saluation.

The iust man esteemes simple fare sufficing nature, better then abundance of delicate or excessive drunkennesse, or gluttony. They take moze pleasure in kneeling praying, and fasting, then worldlings doe in dauncing, and singing to minton songs. Finally, that they doe or suffer, God turnes it to good. And therefore Saint Paul saith. That all things turne to the good of those that loue God: The eye neuer seeth, the eare neuer heareth, the heart of man neuer vnderstandeth the great goodnesse and the ioy that God bzings into the body, when he commeth, by grace, to dwell in it, only he that hath had experience once knoweth it. Worldlings doe wonder to see the iust man weepe and lament, to suffer tribulations, and to be depriued of all worldly pleasure, they esteeme the goods of this world to be the true felicity: much like vnto a blind man, taking vpon him to iudge of colours. For they compare false felicity and worldly wealth, with heauenly riches and perfect happinesse, whereas indeede they are but shadowes. Nothing displeaseth the elect more then sinne, and that which leadeth to sinne: nothing pleaseth the elect but God, and that which leadeth to God.

As concerning the soule, no man can deale, if he hate sinne, and loue vertue, but that he had rather lose all that is in the world, then lose vertue, and suffer all manner of torments, then to commit sin: he had rather descended into hel with vertue, then mount vp to heauen with sinne. For where vertue is, there is quietnesse. Contrariwise, where sinne is, there can bee no rest. Let every one therefore labour to lose worldly happinesse, if he meaneth to achieve vertue, wherein consisteth so much goodnes. But many make no count to come thither, and so care not for louing vertue, because indeed they know not Vertue. Wherefore Vnderstanding describeth her, & her seven daughters, namely Faith, Hope, Charity, Wisedome, Iustice, Fortitude, and Temperance, in manner following.

CHAP. II.

The description of Vertue.

Vertue, according to the definition of Saint Austen, in his second booke of Free-will, the 18. Chapter, Is a good quality of the soule, whereby a man liueth rightly, and committeth none euill, which thing indeed is the onely worke of God in man. By the soule hee vnderstandeth in this place the superiour part of the minde or soule wherein consisteth reason, iudgement and wil. The inferiour part we call Sence, which is common to man and beast. Now that is called in Latine Meus, and is not a part of the soule sensitiue, which is the inferiour part, but it is that part of the soule, where reason and vnderstanding doe sit, which is the superiour part. By the soule then wee do meane the free-will, of man, which is nothing else as philosophers say but the francke iudgement of the minde, and will. For when wee say, Free-will, we utter and pronounce two words, namely, Free-will. It is termed Free, because that freely and without constraint, the will worketh his seates at liberty,

The first part of the Voyage

And it is called Free-will, because of the iudgement of the soule. Therefore Free-will is in the superiour part of the soule, for thereby we differ from brute beasts, who haue a sense as well as we, but no iudgement of Free-will. Now then we say, that vertue is a good qualitie of the soule, that is to say, of Free-will: for Vertue qualifies Free-will, disposeth and prepareth it to doe and will well, neither of which can be done without the ayde and grace of God.

The second part of the definition is: Wherby a man liueth rightly. But no man liueth rightly, vnlesse he liue iustly, no man liueth rightly, without vertue, Ergo, no man liueth iustly without vertue. Who so liueth rightly liueth well, and who so liueth well, if he continue in so doeing attchieueth true Felicity. It followeth then that by vertue we attchieue true Felicity, for Vertue prepares Free-will, which is corrupt and depraued, and therefore bnapt either for well-willing, or well doing: but the grace of God reseruing it by Vertue, it is made capable of perfect blessednesse.

The third part of the definition is: And committeth none euill: wherein is comprehended the excellency of Vertue, and great goodnes, by the which none can doe ill. Men may abuse all the goods, all the arts and Sciences in the world, as indeed very often they are ill bled, as with money, wine, and women, but by vertue they be neuer abused: Who bleseth Vertue he doth the workes of vertue: Who so bleseth the deeds of Vertue he doth well, and if by Vertue none doth ill, thou oughtest rather to lose all that is in the world, then to lose Vertue, seeing the excels in goodnesse all things in the world. The fourth part of the definition is: which thing indeed is the only worke of God in man. Vertue then is a worke of God in vs, as witnesseth Saint Austin, vpon the sentence which is spoken in the 118. Psalm: I haue done iudgement and iustice Justice (saith he) is a great Vertue of the soule, comming from the grace of God, which none but hee worketh in man. I haue done Justice: and therefore when the Prophet speaking in the person of the Church, so saith: he meaneth not that hee hath done the vertue of iustice of himselfe, which passeth

passeth mans power to doe, but he referreth it vnto God, whose he affirmeth it to be. By these wordes then of Saint Austin, it appeareth plainly, that iustice in man is not worke of man, but of God. Wherefore Peter Lombard vpon these wordes of Saint Austin concludeth and saith. That vertue is not the cause of free-will, nor of any affection of the soule coming from free-will, but he saith, by that vertue free-will being depriued, euill, & corrupt, is helped and moued to goodnesse: and so you see, that by vertue, which he saith is Gods grace, pretending and preparing the will to will well, procured the good affection of the soule, and afterwards doe follow good workes, and an honest trade of life. To make it the more manifest, he giues similitudes. As the raine (saith he) moistneth, the ground to make it yield fruit: and yet the raine is not the ground, nor the ground the fruit, even so (saith he) into the ground of our soules, that is to say, the free liberty of the will, the raine of Gods blessing is poured, that is to say, Gods grace is inspired, which liqnoyeth the will of man to make him fruitful, to will well, according to the effect of Gods inspiration, which is his grace working in vs, to the end we should do well. And therefore all the good workes that we doe, or can doe, are to be attributed vnto Gods grace, by whom our will is prepared to will and doe well. This grace engendreth good motions in the soule of man, and these good motions are a chiefe gift of grace to man, as namely, by Faith to belene that Christ is the true son of God: by Loue and Charitie, to loue God and our neighbour: and so of all other vertues, which are the good motions and gifts of Gods grace, working in vs, to the increase of more vertue, yea, to the possession of eternall life. It is apparant then, that vertue is the gift of Gods grace, working in our will to make it will and doe well: and therefore say wee, that Faith, Hope, and Charitie, being diuine and godly vertues, are the workes of God. Some there be which say that vertue is the well using of the naturall powers and abilities in man, inward onely, but not outward, that is to say a perfect affection of the soule, which God procureth in man, and not man in himselfe.

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selfe. For although such motions seeme to be motions of freewill, yet they cannot be such, except God vouch'ase of his working grace to sanctifie the will, and to make it capable of such god affections. These two opinions recited by the master of the sentences, in the second booke, and 27. distinction, I refer to the iudgement of the Reader, and also to them so far forth as they both agree, that Vertue is a worke of God in man, and not of man in himselfe. But yet they differ, because the first saies, that Vertue is not a mouing of the soule, for that it is the onely working of God, without man, and of mere grace: The other opinion saith that Vertue is a good motion of man, not comming of God in man: I dare not iudge rashly in so high and secret a mystery, and therefore I appeale to the determination of the learned. It sufficeth to know that Vertue is a worke of God in man, and not man in himselfe, and in this point, as both opinions doe consent, so I appoyne them to be true.

CHAP. III.

The description of Faith, and how we ought to beleue in God for our saluation.

Faith is a vertue, whereby we beleue that which we see not. When it is said that Faith is a vertue, it is most manifest that Faith is the pure gift of God, whereby we beleue that which we see not. But yet it followeth not that we should beleue all that we heare and see not, but this is meant onely in things touching religion, and the true worshiping of God. Faith is properly of things not apparant, for apparant things haue no faith, but a certaine demonstration, as when our Lord saide to Thomas, Because thou hast seene, thou beleuest. Yet Thomas beleued more then hee saw, a man, and hee beleued that the same man was God also, which hee saw not: for hee said, Thou art my God, and my Lord. In this consisteth the me-

rite of Faich, when a man at the commandment of God, beleeueth that thing which hee seeth not. To beleeue (saith Saint Austin) is to thinke vpon a thing with consent to that thought: as when thou thinkest the sonne of God was borne of a Virgin, and tooke mans nature vpon him, and consentest to that thought, it is properly called beleeue. This thought may come often by seeing, and often by hearing. And when Saint Paul saith, that Faich cometh by hearing of the word of God, hee understands that by hearing, Faich comes into the minde and thought, if we consent thereunto. For wee may behold a Preacher, without consenting to that he saith, because men doe not alwayes beleeue what the Preacher speaketh, for that the consent, wherein consisteth the perfection of Faich, comes of the meere gift of God, and not from seeing nor hearing, but from the light of grace, speaking in the soule of the beleuer, beleeuing the principall truth, which is God, in working in him and agreement with that soveraigne truth about all other things. So that Faich is a foundation vnmoueable: our Lord Iesus Christ who is the onely foundation of true blessednesse, dwelleth in the hearts of the beleuers; and so long as Faich is in man he shall be sure not to perishe, but Faich without Charity is no foundation, because such faich is vaine and vnpromitable.

Faich then ioyned with Loue or Charity, belougs to good Christians: & Faich without Loue belongs to euill Christians. It is necessary therefore that wee note the difference in these thre sayings or speeches, namely: To beleeue a God, to beleeue of God, to beleeue in God. To beleeue a God, is to beleeue that he is the only true God, so the diuels doe beleeue as well as the euill Christians. To beleeue of God, is to beleeue that all is true which God saith, & so beleeue the euill Christians as wel as the good, vnesse they be heretikes. But to beleeue in God, is to loue God, and in beleeuing to ioynethy selfe to God, by loue and obedience, incorporeating the with his members, that is to say his Church.

This Faich iustificieth the sinner, and this Faich being knit with Loue and with Charity, begins to doe good deeds, which

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cannot be done without Love. The Faith which euill Christi-
ans haue, is indeed a quality of Free will but it is not knit
with Love and Charity which is the bond of perfection and
the life of Faith as Faith is the life of the soule. And yet such
an vnshapen Faith, being naked and void of Charity may be
termed a gift of God: for that the euill man may haue some
gift of God: but that cannot properly be called vertue, be-
cause that by Vertue we learne to liue rightly: and for that
the Diuels and euill Christians doe liue wickedly, it is a
signe that the Faith which they haue is dead, and therefore
is not properly Vertue, nor yet a worke of Vertue. If thou
wilt then haue thy faith to bee good and wholesome, it must
haue foure properties; that is to say, it must bee plaine and
simple, it must be whole and sound, it must be constant and
vnmoueable, it must be quicke and liuely. Touching the first
that it must bee plaine and simple, that teacheth thee thus
much in effect, that thou must beleue the Word of God
simply, and whatsoeuer is therein contained, without inqui-
ring into Gods mysticall matters by humane reasons: and
simply belieuing in thy heart that euery thing contained in
the holy Bible is most true. Secondly the Faith must bee
whole and sound, that is, thou must not take part with here-
sies, or cleaue to the erroneous opinions of the enemies of
Gods truth: for this is no good Faith. And therefore for a te-
stimony of thy faith, be not ashamed to make open confession
in the congregation of thy beleefe saying with the fellowship
and communion of Saints, I beleue in the holy Trinity, and
as the holy Church founded by Christ, wherof he is the head,
hath taught me, so doe I frame my faith: Thirdly, it must be
constant and vnmoueable, that is without doubting, for any
reason of mans braine that seemeth contrary, nor for any
temptation, promises, or threatnings, either of torment or of
death. And let not the obstinacy of such as inchant with the
vaine pleasures of this life, although they liue most ioyfully,
allure thee so cleaue to their opinion, which is flat heresie: for
that is a worke of Sathans, who wholly possesses them, and
can change himselfe into an Angell of light, to deceiue the
simple

Simple and innocent, whom God permits to be tempted for the tryall of their constancy. Not that he is ignorant of the issue but because he would haue it appeare in others, that he crownes vs with glory, for our constancy and perseuerance. This is clereely set downe by Moses in the 13. of Deut. and by S. Peter in his 2. Epistle, Chap. 2. & by our Saviour Iesus Christ in the 24. of Matthew. And though we liue in the latter times, when many sects doe abound, and vertue and truth in many places both faile: yet let vs listen what our Saviour saith: Whosoener beleueth to the end, shall be saued. Fourthly, and lastly, thy faith must be quicke and liuely that is, it must be linked with Loue and Charity, which is the life of faith, as the soule is the life of the body. And therefore abuse not thy selfe, as some doe, saying: I haue faith, and I shall be saued, whatsoener chance. No, no, assure thy selfe, that if thy faith be not quickened with Loue and Charity, it is nothing worthy, & therefore unable to atcheine true blessednes, as S. Paul well noteth in the first Epistle, the 13. Chap. to the Corinths. Euen, so, when our Lord in the Gospell attributeth saluation vnto faith, and S. Paul. iustification: this is to be vnder stood of an holy, liuely, and Euangelicall faith, working with loue and Charity. Like wise, our Saviour saith in the Gospell, that he which beleueth and will be Baptised, shall be saued: that is meant of such a faith, as Loue quickeneth, & Charity reuiueth. The holy scripture in many places expresseth, that none shall be saued, vntlesse hee obserue and keepe the commandements of God. Now none can keepe the commandements without Loue and Charity, Ergo, none can be saued without Loue and Charity. The summe and effect of all is this, that whosoener rencunceth sinne, and embraceth a quicke and liuely faith, and liueth in Loue and Charity, he cannot perish, but shall find in the end perfect and eueralasting Felicity, in the kingdome of heauen.

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CHAP. IIII.

The declaration of Hope, and how wee ought to hope in almighty God.

NOw (Sir Knight) know this, that Hope is a vertue, whereby both goods spirituall and eternall are hoped for. And as Faith is of things not seene, so is Hope also. For Saint Paul saith, Hope that is seene is no Hope, because we haue possession of it already. It is common to Faith and Hope, to be of things vnseene: and yet Hope is distinguished from Faith, not onely by name, but by reason. For by Faith we beleue as well enill things as good, that is Heauen as hell. We beleue that adultery is a very wicked sinne we beleue also Charity is a very good thing: all these things good and bad, we beleue, but we hope onely for good things, and not for bad. Again, Faith is of things past, present and to come. For we beleue the death of Iesus Christ, which is past: we beleue also that at this present he sits at the right hand of God the Father in Heauen, and wee beleue that Christ shall come to iudge the quicke & the dead. But vnder correction I thinke that Hope is of things present: as when I hope that I am in Gods fauour: and of things to come, as when I hope my sinnes be forgiven me: and of things to come, as when I hope to haue eternall life. This is true that Faith hath an eye generally vnto that which is spoken in holy Scripture beloning that all the promises, without exception, which God made, shall be accomplished without descending to particular or speciall persons: but Hope applieth vnto her selfe those same promises, waiting for the accomplishment of that which God hath promised. And therefore it is requisite for assured saluation, that thou beleue thou shalt be saued, but; to hope so is not sufficient. For saith in it selfe, importeth an infallible assurance & certainty of things, as when we firmly beleue all the Articles of our true and Christian faith, and all things contain-
ned.

ned in the holy Scriptures, to be moze certaine then man is
man: but the hoping of it is not so requist. For if we haue a
firme affiance in the goodnesse of God, touching our saluati-
on and doubt not a whit of the remission of our finnes, it is
enough. Where be two degrees in Hope which are two con-
trary extremities. The one being the most highest, is the in-
fallible assurance of eternall blessednesse: The other being
the basest & lowest is to despaine of saluation. Betwene these
two extremities consisteth Hope. But the moze that man ap-
proacheth to the highest extremity, which is an infallible
assurance of eternall life, and the moze he reioyceth from the
lowest extremity, which is desperation, the moze perfect is
in hope. It sufficeth the hoping man, that beloues and loues
God, that he hath a firme affiance and confidence, that God
of his good grace will giue him whatsoener he hath promised
to his elect, hoping that hee is of their number. So it is ne-
cessary requist, that we haue a perfect & infalible certaintie
of our saluation. Now for that in the definition of Hope, it
is said, that by her we hope & looke for the eternall goodnesse,
it is to be noted, that Hope hath two objects: the first the
perfect inioying of his presence the other is all the necessary
meanes; to come vnto the clere seeing and inioying of God:
and these meanes are the remission, the helpe of Gods grace,
Faith vnfained, and charitable deeds, and agréablenesse vn-
to God. Now all that we hope for we ought with prayer de-
uoutly to craue of God, as his kingdome, the remission of our
finnes, iustification, increase of grace and vertue, deeds of
Faith and Charitie. But concerning good attempozall, so far-
much as we may vse them well and ill, they may be said to
hinder the saluation of man, rather then to further it. And
therefore the good Christian ought not to aske them nor couet
them extrenely: in deede so much as with necessary serue
him for sustentance in this life, he may lawfully aske. And
hereby the way, it is a lesson worthy the learning, namely:
that it is necessary for vs to doe good workes, because it hath
pleased God to enrich vs with goods, which goods ought well
to be imployed. Now vnto him properly belongeth the mer-
its

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rits of the workes which he worketh in vs. For all our good workes are the gift of God howbeit he doth not deny vs his grace, whereby we consent to doe the good workes which he onely moueth in vs.

And therefore euery one ought, to the bittermost that he is able to doe good workes, considering that they come of God, who is the author of all good workes, & without whom we are not able to thinke so much as one good thought, much lesse doe a good deed. For other wise to hope in doing ill to go to heauen, without good workes springing from a firme Faith, is not Hope, but a flat presumption. And therefore thou oughtest to enforce thy selfe to doe good workes, hoping that thou and thy workes may be acceptable vnto God: neuertheless, thou must not in any case trust, vpon thy merits or good workes but altogether to the infinite goodnesse of God. For otherwise thou fallest into that curse which the Prophet speaketh, saying, Cursed is the man that trusteth in man: and contrariwise; happy is the man that trusteth in God. We ought alwayes to doe well, to delight in well-doing, and to hope in the goodnesse of God, that hee will giue vs that which he hath promised. But this Hope ought to be firme, and as an anchor constantly to hold thy conscience, that by the floating of temptation it moue not. But some will aske by what testimony or witness can the conscience rest assured of remission of sinnes, of Gods adoption, and of heavenly blessednesse. I answer, Saint Iohn saith: There be three things that giue witness in earth, that is, the Spirit, water, and blood. These three testify vnto the spirit of the beleauing man, that Christ is the infallible truth, who fulfilleth in the beleauing man the whole summe of his promises. The first witness then that assureth man in Hope is the precious blood of our Lord Iesus Christ, which was shed for the remission of our sinnes. The second witness is the water of Baptisme, by the which also our sinnes are forgiven. But these two witnesses put not the conscience in full and perfect Hope and assurance. And therefore there must be annexed vnto them a third, which third is, the holy Spirit, which beareth

beareth witness without spirit, that we are the sonnes and
heires of God. **W**ho so hath not this witnesse, he cannot be
assured of his saluation. **T**he woordes of the holy spirit in
man, if thou aske mee what those woordes are, I answere
thee, that they are these, and such like that follow, namely.
Sorrow for sinne. Hatred of all things which displeaseth
God, and are contrary to his Commandements: taking
pleasure for eide and heare. Gods Word: mourning for thy
imperfections, and sure Faith, Hope, and Charity: and af-
fection: desire, intent & purpose to loue God aboue all things,
and to doe thy endeauour to fulfill his commandements.
For all these things springs not from the corrupt nature of
man, but from his heart bee indyffered with the deie of Gods
grace: without the which we shal not in our selues any good
affections, nor desire to doe good woordes, which are signes of
the presence of the holy Ghost in vs. **W**herefoze we ought
with sighing to pray vnto God: and to beseech him most
humbly that it woulde please him of his vnspcakable pity, to
send vs his holy spirit, which may assure vs of the redempti-
on of our sinnes: to vouchsafe his heauenly adoption, and
the inioying of everlasting blessednesse. And thus much con-
cerning Hope. **N**ow let vs speake of Loue or Charity.

CHAP. V.

The description of Loue or Charitie, and how wee ought to
loue God, and our neighbour.

Charitie is a vertue, by the which God is loued
for the loue of himselfe, and our neighbour for
the loue of God, or in God. It is said in the first
part of this definition, that Charitie is a vertue.
Let vs se how: certainly Charity is the excellentest vertue
that is, euen the mother and nurse of all the rest. For he that
hath not Charity, hath nothing in him to obtaine everlasting
life, **W**his Charity is giuen when the holy spirit is giuen. For
the holy spirit being resident in the soule, makes vs to loue
God

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God for the love of himselfe and our neighbour for the love of God. To love God for the love of himselfe, is to love him for his owne sake; and because he is God. And that is to be done three wayes; that is to love God above all things entirely; above all things orderly; above all things preciously. We will declare these three wayes of loving God the more plainly, that every one may know how to love God.

To love God intirely, is to have a good will to God and to reioyce greatly that he is such a one as he is. But for the better understanding hereof, it shall not be amisse to shew what it is to love, to love is nothing else, but to wish well to every body: as when I love a man, I wish as well to him as to my selfe. Now there are two manners of love. One is called the covetous love, as when a man loves any thing for his owne profit sake & in such sort men love their horses, their viduals, and all other worldly necessaries. The other love is called the love of friendship, when one love a thing for the love of it selfe, without respect of particular profit: as when I see a man wise, I take pleasure in him, and wish that the vertues which are in him, may not onely be continued, but also encreased in him, and this doe I, being to him well affectionated, and loving him with delight.

There is not in God any good that is not like himselfe. For his might, his wisdome, his mercy, his riches, and his goodnesse are heauenly as he himselfe is, who is all wise, all iust, all mercifull, all rich and all mighty. So that we love God above all things intirely, when we reioyce and be glad that he is as he is, without regarding our proper profit or honour. Thou oughtest not to love God with a covetous love, that is, thou must not love God onely because he gives thee all things profitable for thee: for in so doing thou lovest thy selfe better then thou lovest God. If thou love God rightly, he will reward thee greatly: but this love must be single and it must be pure, and not depending vpon another thing: for who so loveth God for gaine, loveth him but as his horse, in whom hee delights, because he serves his turne. God ought to be loved lovingly, without respect of particular profit.

But

But thou maist aske me a question, May I not loue God to this end, and vnder this condition, that he may giue mee heauen: which is the principallest thing that man can wish for after this life: the Doctors say no, if we consider well of the thing beloued, which is God: for in so doing, thou louest thy selfe better then thou louest God. Thou maist come to heauen by this meanes, as namely, by keeping his Commandements, by giuing almes, and by doing other good deeds, and yet giue God his due and single loue. Now these things are not Charity it selfe, but the workes of Charitie. We say then that God ought to bee loued in doing good deeds, and in keeping his commandements: but this loue ought to be entire, without respect of profit or reward.

To loue God orderly aboue all things is to refer thy selfe and all thy goods to God: so that all which thou louest, wishest doest, and leauest vndone, thou oughtest to loue, to wish to doe, and leaue vndone, for the loue of God and his glory. Thus referring all to the honour and glory of God, thou louest God aboue all things orderly, and accomplishest as much as in thee lyeth, what is written in Deut. and in Saint Mathew, where it is said, Thou shalt loue the Lord thy God with all thy heart, with all thy soule, & with all thy strength: for what other thing is it to loue God with all thine heart, with all thy soule, and with all thy strength, but to refer all things to God, & to his glory, all our thoughts, all our words, all our workes, all our purposes, and all our intents? To loue God therefore aboue all things orderly, is to refer to God & his glory our selves, and all that is within and without vs, which we cannot well doe, if our thoughts, if our words, if our workes, be not good and acceptable vnto God.

To loue God preciously, is to loue him so dærely and so much to esteeme of him that for no cause thou wouldest lose him, nor his loue: but wilst rather to lose thy goods, thy lands, thy limbes, thy life, and the loue of the world. This indeed is to loue God louingly, when without respect of profit wee referre to God and his glory all that wee haue, our hearts, our hands, our lips, to prayse and magnifie him, & to
set

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Yet forth the greatnesse of his diuine maiestie, and omnipotency. To loue God then for the loue of himselfe, is to loue God, because he is good. And he that loueth God in this sort shall be sure neuer to miscarry or perill.

To loue thy neighbour, it is required that thou doe it in God, or for the loue of God. Now thou must understand that every man is thy neighbour: when either thou to them, or they to thee can shew mercy, or relase by succour and helpe. So that every reasonable creature is thy neighbour, where soeuer he dwell in the world. Thus are the Saints in heauen thy neighbours, by whose example thou art taught to liue goodly, wherefore thou oughtest to loue them & all mankind for the loue of God, or in God. Thou oughtest to loue thy neighbour, because he is good, or because he should be good, then thou louest him indeed for the loue of God: every man which is a sinner thou oughtest to loue not because hee is a sinner, but because he is a man, for the loue of God.

Thou oughtest to loue in the sinfull man that which hee hateth & to hate that which he loueth. The sinfull man loues sinne, and iniquity, which thou oughtest to hate: The sinfull man hateth his soule and the purity of nature, which thou oughtest to loue. For sinne is against nature, it defileth nature, it oppresseth nature, yea, it quencheth nature: he that committeth sinne killeth his owne soule, and corrupteth nature. Thou oughtest then to loue the soule, and the nature of the sinner but not his sinne. And when thou giuest almes to a sinner being in need, thou oughtest not to do it because he is a man, but because hee is a man of the same nature that thou art. Some be thy friends, and some thine enemies: thy friends thou oughtest to loue in God, least louing them otherwise, thou shouldest offend God: Thy enemies thou oughtest to loue, for the loue of God: and if he offend thee in word or deed, and doth repent him, and asked thee forgiveness, thou oughtest for the loue of God to forgive him with all thy heart, and to receiue him into true friendship. Again, if thy enemy be obstinate and will not cease to persecute thee, although thou canst not presently forgive him, yet thou oughtest

oughtest not to hate him, but rather to doe him good, and to be ready alwayes to pardon him, and then chiefly when hee shall require it. Yea, thou oughtest to doe him what good thou canst in his neede.

By that which we haue spoken already it appeareth, that thou oughtest to loue all men liuing, both good & bad, friends and foes, no worse then thy selfe. Our Lord had an eye to the loue of our neighbour, when he said in the 7. of Matthew, All things that thou wouldest thy neighbour should doe vnto thee, doe thou the like to him. Whosoever then doth to his neighbour, as he would his neighbour should to doe him, lo, such his neighbour as himselfe. But this is to be vnderstood according to God and reason. For if one offering to pleasure thee, bring thee a twench to lye with thee, or lend thee a sword to fight, and to kill another, as reason would instruct thee to refuse such offers, so the loue according to God, should teach thee obedience, and they both ought to be rule of thy life, and the lights to guide thee in the darke places. Thus farre haue wee declared, in as much breuity as we could, how a man ought to loue God and his neighbour. Now intend wee to shew the effects of Loue and Charity.

CHAP. VI.

The effects and prayles of Loue and Charity.

No tongue in the world can tell for truth all the excellency of the effects and prayles of Charity, For first of all thee makes men the children of God, & heires of heauen: according to that saying of S. Iohn. Behold what Loue or Charity the Father hath shewed vnto vs, to make vs the children of God. S. Paul also saith. What those which be lead by the spirit of God, are the children of God. For you haue not receiued the spirit of bondage to feare any more; but you haue receiued the spirit of adoption, whereby we cry Abba Father, & that same spirit which is the spirit of Loue or Charity, beareth witnes with

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our spirit, that we be the children and heires of God, and co-heires with Christ. Can we desire a thing more excellent, then to be the children of God, & heires of Heauen? What dignitie is that to boast of Such as haue feeling of the loue of God in their hearts, haue boldnesse and courage, though the world condemne them. For this is certaine, that they whom the world hateth, are not the children of the world, but the Children of God: as contrariwise, such as the world loueth, they indeed are the children of the world. Secondly, Charity worketh the cause in vs, that God dwelleth in vs: who dwelleth in Charity saith S. Iohn, dwelleth in God, and God in him. Our Lord likewise saith, If any man loue me he will keepe my commandements, and my father will come and dwell with him. Can we desire a more rich, a more bountifull, or a more liberall host then he? Is it like that so louing an host will suffer the soule to want: Will he aske money for his expences? No, he commeth not to dwell with vs to consume that we haue, but to encrease our riches, and to make our store greater. Thirdly, charity maketh our goods, be they little or be they much acceptable vnto God: it maketh a man to contemne the world, it maketh a man to reioyce in temptations, & tribulations. When Charity enters into the soule, she knits vs to God, and vnites vs with him. Loue or Charity makes men of one minde, and will. Loue or Charity makes men reforme their manners, and to draw nere vnto God. Loue or Charity makes men to consider of things present and visible, as if they were not. Loue maketh a pure and cleane heart, which may contemplate and behold heauenly things. By loue, the goods of this world are valued, and by loue the goods of this world are contemned and by loue the secrets of God are reuealed. S. Iohn saith, What God is Charity, whereby no doubt hee meaneth the Father, the Sonne, and the holy Ghost, the three persons in Trinity: God the Father is Charity, God the son is Charity, and God the holy Ghost is Charity. This Loue or Charity requireth in the same such likely things, namely, Loue and Charity, by the which, as by some spiritual affinity thou

art ioyned vnto God, which Loue also boldly cometh vnto God, & familiarly speaketh vnto him, without any doubt of feare. He that loueth not, shall loose his life: but he that loueth, alwayes lifteth his eyes to God, whom he loueth, whom he desireth, not whom he misleth, in whom he is refreshed, & by whom he is preserved, such a deuout and religious soule doth so sing, so say, so reade, so dispose All his business & so circumspetly forgetteth all things, as if God were ouer present with him, as doubtlesse in spirit he is. The man in whose soule the loue of God is lodged, so prayeth, as if God were personally present with him.

The loue of Charity awaketh the soule when he is a slep, it puts him in minde of his saluacion it softneth and moisteneth the heart. Charity or Loue setteth the cold heart on fire. Loue maketh the stroward soule gentle. Loue chaseth away sin. Loue keepeth the affections of the flesh and blood vnder. Loue amendeth lewd mens manners. Loue reneweth the spirit. Loue byrdeth the light motions of wanton youth, all this worketh Loue or Charity, where she is present. Contrariwise where Loue or Charity is absent, there the soule doth languish and weareth cold: enen as a Caldron of water doth, when the fire is taken from vnder it, and raked abroad. Charity is the onely thing whereby the soule boldly approacheth vnto God, constantly cleaueth vnto him, & familiarly speaketh vnto him. The soule that loueth God, cannot but thinke, and talke of God, insomuch that he hateth all vngodly things, Who so will know God, must loue God, the more that one loues God, the more he groweth in the knowledge of God. To read, to write, and to study of God, yieldeth no true knowledge of God without Loue. In vaine doe we read, in vaine doe we talke, in vaine doe we preach in vaine doe we pray to God, if wee doe not loue God. The loue of God, ingendureth the loue of thine owne soule, and maketh it attentive alwayes to God. God loued to bee loued againe: and when he loueth, he requireth nothing but loue: happy therefore is he that loueth God. The soule which loueth God, reseruenth his own affections, being earnestly giuen to Gods loue. The

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soule that loneth, hath no feare : the soule that loneth not, is ever in feare. The soule that loneth, is carried by promises, & by one by desires into heauen : the soule that hath in it the presence of Gods loue, is tickled with ioy, and with rauishing leapeth vp to heauen, hauing by contemplation exceeding great ioyfulness. Loue breeds familiarity with God, familiarity breeds boldnesse with God, boldnesse breeds the tast of God, & tast breedeth an hunger after God. If I should declare all the excellency of Loue or Charity, the time would faile me, and mine ability in that behalfe would not suffice, But let this stand for a conclusion, that the soule which is touched with the loue of God, cannot desire any thing contrary to God : but ever after it hath receiued any tast of sin, it cryeth out, and saith with the Prophet, Psal. 14. O Lord God, like as the Hart desireth the fountaines of water, euen so long I after thee. Well then sir Knight, lift by thy soule, and remember the great Loue and Charity of God, and his manifold benefites bestowed vpon thee, that by them thy heart being insightned, thou maist increase and goe forward day by day in doing good workes, to the glorifying of God, who delighteth in the same, according as it is said : let your light so shine before men, that they seeing your good workes, may glorifie God in Heauen. Thus much touching these three spirituall Vertues : now come we to the foure moralls.

CHAP. VII.

The description of the foure morall Vertues, Prudence, Iustice, Fortitude, and Temperance.

By these foure Morall vertues man liueth orderly in this morall life, Saint Hierome saith that the Christian man by these foure liueth well in this mortality, and by them after death commeth to everlasting life. Prudence knoweth the good wee should doe, & euill wee should leaue. Iustice doth good. Temperance leaueth the euill. Fortitude is constant, without losing courage

in auerity, or waxing proud in prosperity, Prudence teacheth us how to approach vnto God, Fortitude and Temperance how to gouerne himselfe, Iustice how to vse his righte hour. These are the foure things which satan shooteth at, of destroy the soule. By Prudence, which is the rule of right reason, we gouerne our selues wisely, we order our affaires discretely, doing nothing but right & reason. In Prudence containeth reason knowledge, foresight, aptnesse to giue good counsell. A prudent man knoweth afore hand, the end of his counsell. Plato saith, That Prudence is the Dutcheffe of all morall vertues, shewing how we should vnderstand and vse the rest: for as faith informeth vs what we should hope after, and what we ought to lone, euen so Prudence teacheth vs how we should vse Iustice, Fortitude, and Temperance. Aristotle saith, that it is impossible but a prudent man should be good. If he meane morall goodnesse it is most true: for a wise man doth nothing but that which is lawfull: But yet without Loue or Charitie, Prudence is a vertue no more meritorious, then faith without Loue and Charitie. But if the prudent man loue God with all his heart it is impossible but he should doe good, and consequently be good.

Iustice is a vertue vied in two sorts: sometimes it is a generall vertue, and comprehends in her selfe all vertue: as the man that liueth well and iustly, is therefore called good, and iust otherwise it is vnderstood a particular vertue, called Iustice distributiue, yelding to euery one that which vnto him belongeth. This vertue, iustice distributiue, is conuenient for all men, and principally for Emperours, Kings, and such as haue the administration and government of common wealths: to the end that they may yeld to euery one their right, defending the innocent and punishing the offender: doing iustice and right, according to equity, as well to little as great, and to poore as rich. Many haue iustice painted in their houses, & yet haue wrongfull dealing lodged in their hearts. Many one hath Christ in their mouth, but the Diuell in their minde. He that will be acceptable to GOD, hee must be iust in word, vpright in deede, vndeiled in thought

Fortitude

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Fortitude is a vertue, vnto the which belongs a magnificent courage, not fearing any thing but vnlawfull actions. He that hath this vertue, keepes himselfe constant in aduersity, and wareth not proud in prosperitie. Fortitude giues a man magnanimitie, constancie, hope, assurance, patience, and perseverance. With this vertue the Martyrs of all degrees and ages were endued, grounded vpon a firme faith, contemning the world, and setting light by the torments of tyrants, embracing death, rather then to deny Christ. Gods Prophets were armed with Fortitude, who without flattery reprehended the Kings of Israel and Iuda of their false worship of God and feared not their furies. The Apostles of Iesus Christ were armed with Fortitude, who feared not to controul the wisdom of the wise, and banquish such as were in high places, that they might with contented minds carry the yoke of Christ. This they did, not with mans power, or warlike weapons, but with diuine doctrine: not desiring to kill any one, but to die themselves. It is a great wondrous wonder that so few simple soules vnarmed, vnlearned, & hauing no humane pollicy, should banquish the wisdom of the world, confound earthly policy and strength, and subdue kings, and bring them in obedience to the faith of Christ, reuoking the people from false religion & adoration of diuels. With this vertue of Fortitude Kings ought to be armed, not doubting any danger for the defence of the faith of Iesus Christ, but being of one minde with the holy Martyrs of God. With this Vertue ought Preachers to be armed, worthily defending the word of God, against all Peritikes and enemies of the same, not doubting the threatnings of persecutors whatsoeuer. But you must vnderstand that Fortitude is not a dealer in the committing of vnlawfull deeds: as to beate, hurt, or kill thy brother, vnesse it be iustly done in thy owne defence or for thy Countries cause: otherwise it is a mere mallice. Whereouer, such as desperately dispatch themselves, as wretches weary of life, they doe it not by fortitude, but by the temptation of the deuill, who is permitted of Gods sufferance to tempt some euen to the making away of themselves:

themselves. Such people are not balliant, for Fortitude is not named notable, vnlesse it be in lawfull deede, as in the defence of thine owne person, thy place, thy Country, or the faith of Christ, for the which to suffer death is excellent Fortitude.

Temperance (saith S. Austen) is an affection to reframe the appetite when a man is excessively inclined. Temperance hath rule ouer pleasures and delights, refusing to meddle in any thing which cannot be done without offending God, and not falling into any excess whatsoeuer, wherein a man may passe the rule of reason. To liue in Temperance, is to dispose euery thing according to the right vse whereto it was appointed. These foure Vertues haue foure Vices cleane contrarie vnto them, by the which Vices, the Vertues are corrupted and destroyed. Prudence by Folly, Iustice by Conuersionesse, Fortitude by Pride, and Temperance by Incontinencie defaced. These Vices are signified by the foure plagues, which consumed the goods of Iob, namely: The Sabees, the Chaldees, the force of fire and the violence of a vehement wind. The Sabees of Folly made hauocke of Prudence. The Chaldees of Pride led away the Camels of Fortitude. The fire of Lechery, made wast of Temperance. And the boisterous winde of Conuersionesse, ouerthrew the Houses of Iustice. The foure Vertues likewise are deuoured of their aduersary Vices, according as Iob complaineth against the wicked Iewes, vnder foure notable things, describing the foure vices opposite and against the four vertues before named. These foure things are the Caterpillar, the Grasshopper, the Locust, and the Blasting: all which foure things being bent to wastfulness, leaue nothing vnspoiled. By the Caterpillar is ment foolish bragging, which destroyeth the vertue of Prudence. By the Grasshopper is meant Pride, which destroyeth the vertue of Fortitude. By the Locust is meant Conuersionesse, which destroyeth the vertue of Iustice. And by Blasting is meant Lechery, which destroyeth the vertue of Temperance. For foolish bragging destroyeth the vertue of Prudence. Pride corrupteth the State. Avarice deuoures Iustice. Lechery spoyleth Temperance.

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Now therefore, Sir Knight, I wish thee to refraine from these insatiable vices, lest thou lose the enioying of these foure notable morrall vertues: thou knowest what company thou hadst in the Wallace of Vertue, there thou sawest God. Faith, Hope, Charity, Prudence, Iustice, Fortitude, Temperance, and that goodnesse which none know but they who haue had experience.

CHAP. VII.

How Faith from the top of the Tower, sheweth vnto the Knight the Citie of Heauen.



After good Vanderstanding deliuered out these good wordes, I was raniſhed in my minde, I felt not my ſelfe, I loſt my taſte, I neither regarded meat nor drinke, and moſt of all I meruailed that night approached not, becauſe many houres were conſumed. Being in that amaze, Vertue told mee that darkeneſſe had nothing to doe where ſhee dwelt. When Memory put me in mind, what Gods grace told me by the way, ſaying: that by the workes of faith, which are the fruits of the ſame, I might perceine and ſee the Citie of Heauen, wherein is comprehended the true Felicity. When Faith led mee to her Tower, and all the other vertues kept vs company. For Faith properly is not without Hope, nor Hope without Charity, and therefore they muſt goe all together. And though theſe vertues haue ſenerall properties, yet they loyne hands, and are neuer a ſunder. So Hierome ſaith, that Abraham was furniſhed with Faith, Iob with Fortitude and Patience, David with Humility, and ſo conſequently.

When Faith from her Tower ſhewed me a high hill, whereon was builded a meruaillous ſumptuous City, and ſhee told mee it was the City of Heauen, wherein is comprehended true bleſſedneſſe and perfect felicity. In that City I ſaw neuer a Temple, which made mee maruaile, vntill that Faith told mee, that the Lord God Almighty was the Temple of that City. There need is no ſhining of ſun, no brightneſſe of

Morne,

None, no glittering of stars, to giue them light, for almighty God is their true light himselfe. None enters into this Citie, but such as are written in the booke of life. Further more Rich told me, that there was no aduersity, no sinne, no iniquity, no feare, no sorrow, no shame, no darknesse, no paine, no inquietnesse, no ill, no grudging, finally nothing that saoureth of mortality: but there was prosperity, perfection, unity, lone, gladnesse, quietnesse, Charity, safe rest, perpetuall felicity, and everlasting ioy in God, with eternall happinesse. There was mirth without sadness, rest without paine, abundance without want, life without corruption. In this Citie God is face to face, there is the endlesse light shining, the Saints alwayes singing, blessed soules reioycing, and ever beholding God, yet still desiring, to see him, without dullnesse of desire. The Citizens of this Citie of Heauen, are co-heires of the eternall Deity, the Father, Sonne, and holy Ghost.

They are made immortall, according to the promise of our Lord and Saviour Christ, saying: Father, those that thou hast giuen mee, I will that they bee with mee where I am, that they may see my brightnesse.

What can I say more? In this Citie is our King without death and without change: without beginning, and without ending. In this Citie there is no night, there is no limitation or terme of life, but continuall day most brightly shining. For in this Citie dwelleth the Father of lights, then God himselfe, whose brightnesse no darknesse can overshadow. The Citizens of this Citie are partakers of vnpeakeable grace, of endlesse ioy, and of such perfection as therunto there can be added no more. Unto this place shall the iust be advanced: as for the wicked, their promotions in the Lake boyling with fire and brimstone.

The desire that the Knight had to come to Heauen, and how Gods grace brought Perseuerance,



During some from the tower of Faith, the Citie of Heaven, and heard (by her) the manner of it. I was ravished of my wit, and esteemed nothing at all of the World. For I felt not my selfe, me thought I was walking in Heaven: Whereupon I desired Faith that I might remain still in her tower, the which willingly she granted me: in so much that I was never weary out of her lower window to behold Heaven: yea, the more I beheld it, the more beautifull it seemed. Then I was loath to live in this World, and desired; that I might die, the sooner to haue the sight and enjoying of Christ my Redeemer: and kneeling by my selfe all alone, I made this Prayer, saying.

O How happy is the soule that is out of this earthly prison, & resteth in Heaven most ioyfull, seeing his Saviour face to face. What soule, is without feare and affliction. How happy is the soule, which is in the company of Angels and holy Saints, singing prayes vnto the highest. Such a soule surely is laden with abundance of ioy. Happy societie of Citizens. Happy company of Saints, which lamented in their mortall life, but now raigne with God immortally. O sweet Iesus, let me come to thy pleasant Citie, where the Citizens see thee daily, to their great delight: O let me come there where nothing is troublesome to heare or vnderstand: what melody heare they without ending: And how happy were I, if I might heare the Songs, or be admitted to sing a Song of David in the holy Hill of Sion. O that I being the least of thy seruants, may by thy grace put off my fleshly burthen, and come to thy happy Citie to accompany the holy and happy assembly of Saints, to see the glorie of my Creator, and to behold his amiable Majesty. What I may be made meet for this so sweet a blessing, grant I beseech thee. O gracious God, that I neuer look backwards vpon this shadow or valley of teares, that I remember not the false pleasures of this wicked World, that I esteeme not this corruptible and

euill life. Wher can we here be happy, where the Deuill al-
 wayes assaileth vs: where the World flattereth: where the
 Sinne is blissheth: and where all men sinne? After which great
 euils, death vith folloeth, as the very end of all badde plea-
 sures, and then they are esteemed as if they had neuer bene.
 What recompence may be made vnto the (O God) which
 giveth vs consolation in the midst of all our extremities by
 the wonderfull visitation of thy Triuinc Graces. Wherof ma-
 miserable wretch filled with sadnesse; when I consider my
 sinnes when I feare thy iudgements; when I thinke on the
 house of death, when I remember the pains of Hell, when I
 am ignorant what punishment I deserue; when I know not
 where nor in what estate I shall end my dayes: In all these
 things and many other; I appeale to thy gracious goodnesse,
 knowing that thou art ready to giue me consolation againe
 all these sorowes. Thou liuest by my soule (full of anguish)
 aboue all Mountains, thou makest me receiue thy great loue,
 charity and goodnesse, by the which thou recreatedst my heauy
 spirit, and reioicest my sad heart, in reucaling vnto me thy
 deauenly delights.

This Prayer ended, I rested my soule vpon the anchor of
 Hope. When as I was kneeling, Gods grace appeared vnto
 me, accompanied with another Lady, which I had not seene
 before. And after I had giuen her thanks for all her benefites,
 she deliuered me this Lady, named Perseuerance, to continue
 with me, charging me to keepe her ever with me, if I meant
 to be a citigen of heauen. For (said she) all other vertues with-
 out her, are as nothing to winne Heauen: For it is written,
 who so perseuers vnto the end shall be saved. And therefore
 if thou wilt be saved thou must continue. Whereof wee haue
 many examples in the holy Scripture, but I will only touch
 two. When Saul was first appointed King of Israel, he was
 as lowly as the child of one yere olde, but he continued not
 aboue two yeres in his goodnesse: For after he had once put
 Perseuerance away, he became euill, and grew to be a cruell
 Tyrant: insomuch that he slue many of the Lords Priests, &
 persecuted good David. But what was his end? He was van-

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quished of his enemies, and being giuen ouer of God, he killed himselfe by the sword of Gilboa. Against touching the same matter, Iudas at the first loyeth God, namely his in-
 possible, that godd and dutifull, but when he had put Perseu-
 rance away, he became atheise; and by consequence hee be-
 trayed and sold his master Christ: And being forsaken of
 God, he became a reprobate, fell into desperation; and with a
 halter hang ed himselfe. When I heard Perseuerance say so
 for feare least the like should befall me, I desired my counsell
 for Good vnderstanding, to shew me the meanes how I might
 keepe Perseuerance alwayes with me: that in so doing I
 might not be deprived of the glorious Citty of heauen. To
 which request of mine, the good Hermit Vnderstanding an-
 swering the safety of my soule, and having a carefull regard to
 all mine endeauours, did yeld, and spake to me on this wise:

(Almightie God) shall you be blessed and prospered in all
 your wayes. **CHAP. XXXIIII.** In which
 chapter the Hermit Vnderstanding sheweth the knight how to keepe per-
 seuerance alwayes with him.

W Sonne, the last point of thy soules health
 (as Good vnderstanding) is to knowe how
 thou art now, without going backe, which
 if thou desire, then must Perseuerance neuer
 leave thee, for if thee forsake thee, then must
 thou needs lose the pleasures of Lady Vertues Palace,
 wherein thou art now. From whence if thou go backe, thou
 shalt be sure to lose the loves of heauen. Thou must therefore
 remaine constant without waivering, the which to doe, thou
 must by deuout, and continually prayer faithfully craue help
 of Gods grace. And to accomplish all this thou must remem-
 ber three things: the first is, thy life past: the second, thy life
 present: the third, thy life to come. These three considera-
 tions will encourage thee to stay where thou art, and as it
 were with a bzidle will keepe thee from recopling.

I thinke what thou hast done befoze time, in following

Folly

Folly, holothou liuest vaineely, yelding to enery vaine concupiscence, whereby thou hast fall into the filth of sinne, & in dangerous both thy body and soule. Where hast thou bene, if Gods grace had not taken compassion vpon thee? Where be the worldlings that would not be sorry for their sinnes? Where are they become? Are they not condemned to everlasting torment in Hell fire? Thinke then that time doth greatly offend God: thinke what punishment God hath bydained for sin, which makes man an enemy to God, and a friend to the Diuell.

Thinke that at this present time thou art in Gods fauour, by the meanes of his grace, who made thee a child of God, and an heire of heauen, by hope, so that now thy conscience is quiet. Thinke what good consolations thou hast receiued by deuout praier: thinke what spirituall instructions Gods grace hath giuen to thee: thinke: all the pleasures of the world are mingled with sorow: thinke that this world shall passe away, with all the pomps and pleasures of the same: thinke that thy present estate is the high way to heauen, and so shall thou keepe Perseuerance.

3 Thirdly, thinke that the iust iudgement of God is to come, which is to the good to giue Heauen, and to the euill Hell. Thinke thou must die, and that at thy death thou shalt not receiue so good consolation, as thou hast had of vertue & Gods grace. Thinke that at thy death thou must leane behinde thee, wife, children, goods and money, whether thou doe good or euill. Thinke that thou must goe to a region vnknotome, and to a place where thou hast neuer bene: and if thou be found to haue died in sinne, without repentance, the Diuels will attend to take thy damned soule, and will carie it into the dungeon of darkenesse, there to feele eternall torments. But if thou be found with Perseuerance in the Palace of Vertue, millions of Angels will goe befoze thee, and with great ioy will bring thee to Heauen.

Thinke vpon the iust iudgement of God to come, when enery one shall be iudged according to his deedes. For God fauoureth neither King, Princes, nor people, high nor low.

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rich nor poore, without respect of persons he will chuse the good, and condempne the euill, at the day of Doome, when we must appeare personally without excuse or exception before him: then every man must be his owne Attorney, when the iust Judge at that day will shew himselfe terrible to the peruerse, which haue followed Volupuousnesse, and haue not heartily repented, but will be gentle, iust, and good vnto those that haue been sorry for their offences. I thinke what torments the vnrepentant shall suffer both in body and soule perpetually: whereas all such as haue perseuered in goodnes to the end, shall receiue joy, & the kingdom of God & of heauen. In such sort to perseuere in goodnes to the end, nothing better in deuotion, and thou shalt see that God will be ready with his grace, to arme thee with constancie in thy Christian purpose.

CHAP. XI.

A protestation, which good Vnderstanding taught the Knight to make every day for the auoyding of temptations, & how he ought to humble himself before God, and what he should aske in his Prayer.



Mee Sonne, alwayes I with thee to keepe Perseuerance with thee, by whom thou mayest auoide temptations, which would induce thee to sinne, and force thee to forsake the true faith, and also to transgresse the holy Commandements of Almighty God. This to auoid, I with thee every day to repeat the promises which thou hast made to God in thy Baptisme, which follow thus in effect.

O Most high, most excellent, and holy Trinitie, Father, Sonne, and holy Ghost, I protest that I will liue & die in the true Catholike & Apostolike faith: & will keepe thy holy Commandements, which heretofore I haue transgressed, wherefore I am sorry, & doe heartily repent me for the breach of them, and in token thereof I make my confession, saying:

I beleue in God the Father almighty, maker of heauen and earth. And in Iesus Christ his onely sonne our Lord, which was conceived by the holy Ghost, borne of the Virgine Marie, suffered vnder Pontius Pilate. Was crucified, dead and buried. He descended into Hell, the third day he rose againe from the dead. He ascended into heauen, and sitteth at the right hand of God the Father Almighty. From thence he shall come to iudge the quicke & the dead. I beleue in the holy Ghost. The holy catholike Church. The communion of Saints. The forgiveness of sinnes. The resurrection of the body. And the life euerlasting. Amen.

Then say, Lord God giue me grace most heartily I beseech thee, without doubting to confesse and beleue in the Articles of this my Christian faith, and in the same to perseuere to the end. And so rehearse the ten Commandements of almighty God, which are these.

The same which God spake in the xx. Chap. of Exodus, saying: I am the Lord thy God which haue brought thee out of the Land of Egypt, out of the house of bondage:

1 Thou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heauen above, nor in the earth beneath, nor in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them. For I the Lord thy God, am a iealous God, and will visit the sins of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

3 Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

4 Remember that thou keepe holy the Sabbath day, sixe daies thou shalt labour and doe all that thou hast to doe: but the vii. day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou & thy son, and thy daughter, thy man seruant, thy maide seruant, thy cattell, and the stranger

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stranger that is within thy gates, for in six dayes the Lord made heauen and earth, the sea, and all that therein is, and rested the seauenth day, wherefore the Lord blessed the seauenth day, and hallowed it.

5 Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnes against thy neighbour.

10 Thou shalt not conuene thy neighbours house, thou shalt not conuene thy neighbours wife, nor his seruant, nor his maide, nor his Oxe, nor his Asse nor any thing that is his:

Then considering the tenor of that which thou hast said, craue grace at Gods hands to walke after his will, vntill the same prayer which Christ taught thee, and saying :

Our father which art in heauen, hallowed be thy name
Thy Kingdome come. Thy will be done in earth as it
is in heauen. Giue vs this day our daily bread. And forgive
vs our trespasses, as we forgive them that trespass against
vs. And lead vs not into temptation. But deliver vs from
euill. Amen.

Besides all this, thou must also most heartily humble thy
selfe before God, acknowledging thy selfe a sinner, and that
thou canst doe nothing that is righteous : but if there be any
goodnesse in thee, either of nature, or of Gods grace, thou must
freely confesse that all comes from aboue. Repute not thy
selfe better than another, but rather the least of all: If any dis-
pise thee, mocke thee, or inuere thee, suffer it not onely patient-
ly, but also willingly and gladly, euen for the loue of God.
For the scaling ladder of heauen is humilitie, and a full deny-
ing of thy selfe in worldly causes. Think not wel of thy selfe
for any thing that thou doest, hast done, or in thy selfe doe: but if
thou hast any goodnesse in thy body, or in thy soule, be not a-
shamed to confesse that it is not thine, because it comes not
from

from the, but of God: for from him indeede it proceeds. And when at any time thou findest thy selfe as it were left of God, and destitute of consolation, whether it be inwardly or outwardly, be not discouraged for it, neither thinke that God hath forgotten the, but heartily humble thy selfe before God, putting all thy confidence in God, as in one that knowes how to saue his elect. If thou receiue any blessing inwardly, as wisdome, or any other gift, exalt not thy selfe in pride, neither discommend others that haue not receiued of God such grace: but ble that which thou hast to Gods glory. Againe, if thou see thy neighbour fall, take heed, iudge him not, but thinke that God perperis the to see his offence for thy profit. Imagine thou wast neuer touched with that crime, well, it is much, but yet thou hast bin culpable in some other as bad, or else worse: vpon this examination, reforme thy selfe, suppose thou art in no fault; thou must not therefore esteeme thy selfe better then he that is in fault, knowing thou art of such a nature as he is, & made of the same stuffe as he is, and therefore not withstanding thy supposition a sinner & offender as well as he: so that both need amending. Be thou sure that if God had prouided no better for thee then thy selfe deserued, thou hadst committed the like offence, or else greater: and thanke God for that he hath kept the so, and pray for him that doth amisse, and is not yet conuerted. When thou seest a sinner onely led to lose his life by law, know that thou standest a sinner before God as well as he, although before the world thou be esteemed better. There is no scholl wherein a Christian may so wel learne to liue wel, as in the contemplation of Christs life and conuersation: thou must oftentimes thinke on thy last end, as death, iudgement, Hell, and heauen, perseuer in prayer, so thou shalt please God, and not be loath to dye. Remember thy end (saith the wile) and thou shalt neuer sinne: thou must often pray deuoutly to God, and when thou wilt so doe, thou must draw thy selfe from al affaires: for praier is a lifting vp of the heart to God and a priuate speech of the soule with God. If it be so, were there any reason that a man should draw his cogitations

The first part of the Voyage

from God, or rather all outward busines put apart, with all reuerence to submit thy soule befoze him. All this notwithstanding, it is not forbidden in all our affaires to pray and sing Psalmes to Gods glory, and oftentimes with teares to say the Lords prayer, or any other prayer to that effect. And heere by the way, thou must vnderstand, that the longest prayer is not most profitablest, because of the multitude of cogitations of the mind. Besides that, they must be deuout, for the prayers which are don with deuotion of the heart both profit, all other prayers are but vaine, and to no purpose. If thou pronounce but these wordes as the Publican did, say-
ing: God be mercifull to me a sinner: or as the Cananite said (O some of David haue mercy vpon me,) it is enough. Again he not curious of thy tongue, nor fine in speaking: it sufficeth that thy heart speaks within thee, and thy tongue, though but bleatingly, if not vnfainedly, it is well, as we reade of Moses and Anna, Samuels mother.


Alas! how many goods superfluously thou oughtest not to aske, but necessarily to liue, & with a measure, for thy bodily health, and for the succour of the needy. If thou be sicke, or in aduersity, thou maiest aske health, riches, or prosperity: so it be done to Gods glory. But if thine afflictions doe more aduance Gods glory, then thy prosperity doth, yielding thy will to Gods will, thou oughtest to aske patience, and say with a meek heart, Lord, thy will be done, and not mine. If thy senses be inclined to sinne be not dismayd, for there is a God, to whom if thou pray, will by the power of his grace suppress that inclination. Wherefore take courage when thou art tempted, aske for helpe of God, saying: O God make speed to saue mee O Lord make hast to helpe me Lord God leaue mee not, but hee may helpe, O thou Lord God of my health, Doe what thou canst to resist the Diuell and hee shall goe from thee: approach to God by faith, and hee will draw nere vnto thee by his spirit: If the Diuell assault thee, desfe him, and make thy moane to thy Saviour, (saying) Lord helpe me, and hee will thee. Doe thou thine endeavour, and assure thy selfe that God will make thee strong, hee will
aide

of the Wandring Knight.

nowe this, he will ease thee, & in the end will set thee free from
all vexations, placing thee in the heauen of heauens, the pos-
sion and inheritance of his seruants. To this God, and to
Jesus Christ, with the holy Ghost, be all glory, honour and
praise, without end. Amen.

CHAP. XII.

The Authours Peroration or conclusion to the deuout Read-
ers or Hearers.

 I thanke almighty God of his goodnesse, that I
am come to the end of the voyage of the wan-
ding Knight: by the which thou maiest vnder-
stand, that in following folly and vaine Vo-
luptuousnesse, he forsooke God, to the preiudice and hurt
of his soule, yea, to the danger of euerlasting damnation.
Heare thou mayest learne that all voluptuous worldlings,
are the very subiects of Sathan, and their earthly goods
and worldly pleasures shall quickly consume. Thou art
taught likewise what great clemency God vsed to him,
drawing him by his grace from the sinke of sinne, wherein
he was suncke: how he was led to the pallas of Repentance,
and from thence to the Pallace of Vertue, where by Gods
grace hee is now, and what goodnesse he hath found there,
thou hast heard at large. The Lord graunt vs to land where
hee is landed, even in the land Promised to the elect.
Amen.

And now to conclude, I beseech your curtesies, that if any
thing in this my labour mislike you, interpret the same to
the best, & lay nothing to my charge in the way of presumpti-
on: but commending my good meaning, & allowing my will,
not to contemne, but to speake well and exaune of this my
work, and to vse it for thy benefit and edification, for the
which end I made and compiled the same.

And now I exhort you all (in Christian loue and charity)
that if by Gods grace you be resident in Vertues Pallace, to

The first part of the Voyage:

Perseuer and continue there to the end, humbling your selues before God, and alwayes trusting vnto his goodnesse, not vnto your owne strength or merits: acknowledging also Gods grace, by the which you are as you are, and of whom you haue that you haue. Let all your confidence be in his mercy and in his goodnesse.

Furthermore, if any feele and perceiue himselfe out of Vertues Ballace, by the meanes of worldly vanities, let him consider the great perill he is in, and speedily turne to repentance, with a contrite and sorrowful heart, requiring pardon of God, and trusting wholly in the merits and passion of our Lord and sauour Jesus Christ. Let him not be ashamed to acknowledge his sinnes, whyle it hee doe, hee shall finde at Gods hands grace and mercy. And now I beseech our Lord God to giue vs all grace to doe according vnto that which is here spoken, for (other wise of our selues it is not possible) that leading a life acceptable & agreeable vnto his holy will, wee may in the end, after the voyage which we haue to passe in this world, see and enjoy, possesse and haue, the full fruition of that glorious Citie of Paradise, where true blessednesse and perfect felicity dwelleth: euen in the habitati-

on of God almighty: vnto whom be all
honour, glory, power, and domi-

nion for euermore.

Amen.

FINIS.



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